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**A DOGMATICAL
AND
PRACTICAL TREATISE,
ON
INDULGENCES;
FOR THE USE OF THE CLERGY AND LAITY.
IN THREE PARTS.**

**THE FIRST ON THE NATURE OF INDULGENCES—
THE SECOND ON CONFRATERNITIES—
THE THIRD CONTAINS VARIOUS RELIGIOUS EXERCISES AND
PRAYERS TO WHICH INDULGENCES ARE ANNEXED.**

**ABRIDGED FROM A FRENCH WORK,
WRITTEN BY THE
RT. REV. DR. BOUVIER, BISHOP OF MANS.**

**Which has gone through Six Editions, the last of
which was Published in 1836.**

BY A PARISH PRIEST.

**DUBLIN:
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1839.

15.



[ENTERED STATIONERS' HALL.]

PREFACE.

THE following little compilation is presented to the public with a hope that it may be useful. It was from a conviction that such a book was wanted that I have devoted all the leisure moments I could spare from my Pastoral duties, for several years to the completion of the work. This conviction arose from the following reasons. 1st. With regard to the clergy.

Most of the authors, who have written on Indulgences, treat the subject too briefly, or if they are diffuse upon one question, they omit others, altogether, so as to leave much to be wished for. Besides the subject of Indulgences is not always read in College, and when it is, all the practical questions are not discussed.

The work of Collet in 2 vols. 12mo. though the most copious, or diffuse does not contain all that would be desired; He says little of confraternities, and scarcely any thing of the different practices of devotion to which Indulgences are annexed. On essential questions he is too concise, and too diffuse on disputed questions.

As to the other two authors who treat this subject more in detail viz., *Theodore de Spiritu Sancto*, and *Ferraris*, there are very few copies of them in Ireland. It may therefore be presumed that the greater part of the clergy, being engaged in the laborious duties of the ministry, and having little time to read, would prefer a concise work containing clear and precise principles by which they could be safely guided in their replies to the various questions which may be put to them by the faithful, as occasion may require.

2nd. With regard to the faithful at large, and particularly the devout portion thereof.

There is great ignorance on the subject, which, this treatise is calculated to remove; and if every thing that is written on Indulgences in the English language were collected together and printed in one book, it would not contain all that is to be wished for, to satisfy the desires of the people. Besides most of the devout books which treat of Indulgences are more or less inaccurate and cannot be referred to, as sure guides for the faithful.

The devout often require explanations as to the value of Indulgences, as to the dispositions and conditions necessary to gain them, and as

to the Indulgences attached to the various practices of devotion which may be recommended to them. It is necessary to satisfy their inquiries which will be done by referring them to the following little treatise.

There are old works on confraternities which cannot be recommended to the people, containing as they do accounts of unauthenticated miracles, or Indulgences which have been long since revoked.

I shall conclude this explanation by quoting from the preface of Bouvier, who shews from what authorities he collected his work.

“Being convinced” says he “for a long time of the necessity of this work, I proposed to commence it at the time of the jubilee which would take place in 1826, if some other person had not anticipated me. I have procured with much trouble the materials which I wanted: I have often written to Rome; and in the journey which I have the consolation of making to Rome to visit the tombs of the Apostles, and to gain the Jubilee of the holy year, I have obtained explanations and important works relative to this subject.”

“I must admit I have not removed every difficulty; and my efforts cannot prevent such from occurring, if the question is examined

fundamentally ; for difficulties are found in all parts of moral theology, and especially in positive law.

“ But I flatter myself that I have diminished the number, and rendered a service to many priests in laying down sure rules for them, and for the persons whom they are to direct.

“ Unwilling to advance anything which was not certain, I had often recourse to the Roman Bullary, for the practical part, in order to read myself the Bulls of the Popes which I quote, and to be sure of their contents ; I have made use of the decisions of the Congregation of Indulgences obtained on different occasions ; I availed myself of the assistance of Bishops and theologians on the spot, of several books well known in Rome, and above all, of a collection of Plenary and Partial Indulgences, printed there in 1818, with the express approbation of the Congregation of Indulgences. The 7th edition of this important collection in Italian, (*Raccolta*,) was published in Rome in 1831, in which it is laid down, that, if any doubt arose respecting the Indulgences contained in the work, or with regard to the conditions for gaining them, reference should be made to this last edition, corrected and considerably enlarged by the author.

“ I have endeavoured to be concise, clear, simple, and methodical upon each point, and to avoid useless erudition, and tedious discussions. In this last edition (printed in 1836,) I have made use of the seventh edition of the Roman collection above mentioned.”

Such an authority being my guide, there is no danger that I should lead others astray. There is very little in the following abridgement, which is not taken from the work of the Right Rev. Dr. Bouvier, Bishop of Mans.

Should my humble efforts to serve the public fail in producing as much good as I would wish, I hope I shall not on that account be unrewarded ; inasmuch as I have been labouring in the service of a master, who rewards his servants far beyond their deserts : but on the other hand, should the public give my little publication a favourable reception, besides the hope of a future reward, I shall have the delightful feeling arising from the reflection that I have been in any way useful to my fellow man, particularly where his spiritual interest is so much concerned.

 The profit arising from the sale of the work is intended for the education of the poor of my parish.

ON

INDULGENCES IN GENERAL.

IN order to understand what an indulgence is, it is necessary to have a clear idea of the punishment due for sin. We must therefore distinguish between two sorts of actual sin, *Mortal*, and *Venial*. Mortal sin deserves everlasting punishment, so that a person dying guilty only of *one*, would be eternally excluded from the kingdom of God, and every participation in the happiness of the saints. This is an article of our faith.

God in his infinite goodness has furnished the sinner with an easy means of escaping this

dreadful punishment, viz., the Sacrament of Penance, or perfect contrition with an intention of confessing when a person can do so.

After the guilt and eternal punishment due for sin have been remitted, the repentance is seldom so perfect as to remit or release the sinner from all debt of temporal punishment due to God's justice on account of the sin.

It is an article of our faith defined in express terms by the Council of Trent, (Sess: 14. Can. 12.,) that the eternal punishment is remitted without restriction, but there generally remains some debt of temporal punishment more or less, according to the sins or dispositions of the penitent which must be expiated here or hereafter.

It was upon this principle that the ancient penitential Canons were founded, imposing a penance of three—seven—ten—fifteen or twenty years fasting on bread and water, privations and humiliations to continue during a man's whole life, *and all this for one sin!* and it was never thought nor dreaded that such penances, or atonements ever exceeded the measure of God's justice.—

If the Church at present or in succeeding

centuries treats her children with more gentleness, it is not from a conviction that they are less guilty, or that their sins do not deserve such chastisement, or that she has formerly acted wrong; she has never given us any reason to think that her original discipline was too severe—The sword of God's justice hangs over our heads now as well as at that time—We can make atonement by prayer, fasting, alms, submitting with a penitential spirit to the reverses of fortune and every other species of punishment with which Almighty God is pleased to inflict us, but such as die without making sufficient atonement or abundantly satisfying God's justice in this world will have abundant cause to repent of their tepidity, and abuse of God's mercy and patience; for we cannot form any idea of the intensity of the flames of Purgatory, even venial sin unexpiated in this life will be severely punished in Purgatory.

All these points are so many articles of Catholic faith of which we are not at liberty to doubt, and which can be supported by the most convincing reasons even were they disputed. We must therefore, retain those fixed

principles in our minds in the course of the following remarks—but it is more useful to look to the practical inferences that are naturally deduced from these principles, than to waste our time with an idle attempt to silence all those who are unwilling to be convinced. Besides the present little compilation is only intended for the pious and practical Catholic, not for those who act as if their souls belonged to their enemies. Let us rather make this reflection, if the punishment, or atonement for *one* sin should be so great in its severity and duration, what idea can we have of the immense debt of the unfortunate sinner (or fool as he may be called) who has spent several years in the most criminal habits!! and of whom it may be said in the language of the Prophet or Psalmist “that his iniquities are multiplied beyond the hairs of his head!” For the habit of any public or private sin does not diminish the guilt or culpability thereof. Therefore what a frightful multiplication of sins is the result! God alone knows how *much* his offended justice requires of the guilty sinner! even when through his infinite mercy he has recovered sanctifying grace! This is a subject or theme better suited to the pathetic

eloquence of the preacher than to the studied and necessary precision of the present compilation.

If he, who after his conversion, having a lively and feeling conviction of these truths, endeavours to make to God a daily offering of some tribute (trifling as it may be in itself) of satisfaction, in order to diminish the immense mass of debt which he has contracted, if he cannot altogether efface them, be offered the means of supplying his own incapability to obtain a release or forgiveness of his vast debt; with what sentiments of gratitude ought he not seize the opportunity to profit thereby.

By an indulgence is meant a favour, which the Church independently of the sacrament of Penance, or *extra tribunal*, grants to sinners truly contrite, having confessed and performed what is prescribed by the Bulls, remitting part of the temporal punishment due for sins committed after Baptism.

Every Indulgence presupposes sin, so that if a person had committed no sin, he should have no need of an Indulgence and whereas, after the guilt and eternal punishment which have been remitted by the sacrament of Penance, there remains in general a temporal pun-

ishment, which sinners should suffer either in this life or in the next to satisfy the Almighty, and to expiate their sins, an Indulgence remits part of this punishment, or atonement. However the Church, by this relaxation of punishment, does not pretend to relieve sinners from the obligation of doing penance, but merely to assist their weakness, wishing at the same time that they should do all in their power to satisfy God's justice. Indulgences do not only remit part of the temporal punishment which the sinner should suffer in this life but also abridge the punishment in Purgatory, when a person has not entirely atoned for his sins.

THE DIFFERENT SORTS OF INDULGENCES.

THERE are different sorts of Indulgences, viz., Plenary, Partial, and Jubilee.

A Plenary Indulgence is a relaxation of all the temporal punishment which remained to be undergone by a person who has already performed a reasonable penance. I say *reasonable*, because an Indulgence does not remove the obligation of doing penance, as will be seen hereafter.

It is called Plenary, being entire and without reserve.

A Partial Indulgence is a relaxation of part of the temporal punishment due for sin. An Indulgence of forty days or seven years for example remits so much of the pain of Purgatory as would be remitted by the actual performance of a penance of so many days or years according to the ancient penitential canons of the Church.

Although we are no longer subjected to the rigour of those ancient canons, Confessors are however obliged to impose penances proportioned to our sins, and the penitents are obliged to perform them, but as it often happens that our constitution is weak, our health bad, our life too short, or our tepidity too great to perform the penance which our sins deserve, the Church in her tender charity comes to our assistance in the way of Indulgence.

There are Plenary Indulgences which the Popes grant for a certain number of years which are generally seven, and others, called perpetual in the Bulls or rescripts, some Theologians think that these last are limited to twenty. Indulgences are divided into temporal and perpetual.

A temporal Indulgence is that which is given for a limited time and ceases when that time is expired.

On the contrary a perpetual Indulgence continues until it is actually revoked. Indulgences are divided into local, real and personal.

A local Indulgence is that which is attached to a certain place, for example to a church, chapel or altar, &c., so that in order to gain it it would be necessary to visit the place and to comply with the conditions required.

A real Indulgence is that which is attached to portable objects, such as small crucifixes, beads or medals &c. If these objects were not portable, the Indulgence would be local.

A personal Indulgence is that which is attached to one or more persons, such as Indulgences granted to confraternities, and which the members of such associations can gain wherever they are by performing the required conditions.

Besides Indulgences for the living the Church grants Indulges to the souls in Purgatory, but in a different manner. To the living she grants them by way of absolution, as Theologians call it, and to the suffering souls in Purgatory, by way of suffrage or prayer.

That is she grants Indulgences to the living in virtue of the jurisdiction she has over them, in remitting them part of the punishment due to their sins. But with regard to the souls in Purgatory, she considers them beyond her jurisdiction, and therefore applies an Indulgence to them by way of prayer, beseeching the Almighty to accept, through his infinite mercy, the superabundant satisfactions of Jesus Christ and his saints as atonement for the punishment due to the Divine justice.

As to the Jubilee besides possessing the advantages of a Plenary Indulgence, it has other privileges which it is beyond the object of the present abstract to explain. For further instruction we refer the reader to the Catholic Christian Instructed, or to the Catechistical Instruction published on the Jubilee by the Catholic Book Society.

OF THE POWER OF THE CHURCH TO GRANT INDULGENCES.

WHEN Tertullian became a Montanist, he condemned the facility with which the Church relaxed the severity of her Canonical penance in favour of those that fell in time of persecu-

tion. The Valdenses under the name of Vaudois and poor of Lyons, an ignorant sect which sprung up in the twelfth century considered Indulgences as a human invention of the Priests to deceive the People. Wickliff the famous heretic, who died in 1384, attacked the abuse, or as others say the power of the Church in granting Indulgences, as appears from his 42nd proposition which was condemned by the Council of Constance.

Every body knows that Luther being displeased at the appointment of the Dominicans to publish the Indulgences granted by Leo 10, instead of the Augustinians of which he was one, first attacked the abuse of Indulgences, afterwards the Indulgences themselves, the power of the Pope and Bishops, roused up every bad passion, gave great scandal and became the Father of a Heresy which produced many others.

At the present day a great host of unbelievers, of wicked and irreligious men, laugh at Indulgences and endeavour to turn them into ridicule, without taking the trouble of inquiring what is the belief and doctrine of the Church on the subject.

We can clearly prove from Scripture and

Tradition that the Church has recieved from Christ the power of granting Indulgences.

Christ has said to St. Peter, (Math. 16. 17.) "I will give you the keys of the kingdom of Heaven; whatsoever thou shalt bind on earth will be bound in Heaven; and whatsoever thou shalt loose on earth, shall be loosed in Heaven." He said the same to the Apostles collectively c. 18. v. 18. The Church, therefore, has the power of opening the gates of Heaven and of removing whatever may prevent a man from entering. The words of Christ are general, and make no exception or distinction between mortal and venial sin, between temporal and eternal punishment. But the Council of Trent says that there generally remains a debt of temporal punishment, after the eternal is remitted, while this remains the soul cannot enter the gates of Heaven, and truly I cannot conceive in what sense a man can be said to have the keys, if he cannot open the doors, or how can it be said, they are open, while a man is kept out. It is the duty of the unbeliever and the incredulous enemies of this doctrine, to explain this difficulty. According to these gentlemen, St. Peter has power over Hell and Heaven and he

has none over Purgatory ! It is to be feared that those whose practice squares with their professions will pay dearly for their incredulity.

Our Saviour says, " settle with thy adversary quickly while thou art in the way, lest thou be handed over to the gaoler and thou be cast into prison. Verily I say unto thee, thou shalt not be let out hence until thou pay the last farthing." This last cannot be well applied to the prison of Hell : for there the debt will never be paid. It must therefore be applied to Purgatory. By our sins we contract an immense debt of temporal punishment which we are not able to pay ourselves, —while we are in this world we are on the road to the prison of Purgatory. The Almighty in his infinite goodness will accept of part of the debt on certain conditions, which the Church has the power to prescribe. It is our duty then, if we be wise, to have recourse to the mediation of our holy Mother, the Church, in order to obtain such a settlement from our kind Creditor as will keep us out of that dark and dreary dungeon, wherein the last farthing must be paid.

St. Paul availed himself of this power with regard to the incestuous Corinthian, whom he

excommunicated and condemned to public penance ; but seeing his contrition and repentance, he abridged his punishment, or in other words, granted him an Indulgence. It may, therefore, be safely said, that the power which the Church has of granting Indulgences is founded upon Scripture. The Church has acted upon this conviction from the primitive ages down to the present time. The Church could not be deceived in a matter so intimately connected with the salvation of mankind ; therefore she must have the power, &c.

It is still more clearly proved by Tradition. A Tradition clear, constant, uninterrupted, and universal from the time of the Apostles down to the present day must be admitted a certain and sure means of transmitting truth to us. The New Testament contains only a small part of what Jesus Christ said and did while on earth. St. John assures us of this. Hence, how many revealed truths which are not written. When ascending from age to age we find a doctrine generally believed, taught, and preached as coming from the Apostles and Jesus Christ, we ought to consider it divine ; it becomes on that account an article of our faith. We have no other motive for believing that the

Baptism of infants by all sorts of persons is valid ; however we are not at liberty to doubt it. But it was always believed that the Church had the power of granting indulgences or remitting the temporal punishment due for sin in the sight of God : we see her making use of this power in every age of the Church, and imitating St. Paul in mitigating the punishment of the contrite and penitent sinner.

We find that during the three first centuries, when the Christians were horribly persecuted by the Pagan Emperors, that many persons apostatized through fear of those torments : some sacrificed to idols, others, more scrupulous, got certificates from the magistrates of their having done so, though they did not.

When the persecutions ceased these weak Christians often shewed evident signs of true contrition : they came in crowds to the Bishops and Priests, and requested to be again admitted to the communion of the faithful. They had already submitted to a long course of public penance, consisting of different degrees. Afflicted at the thought of suffering in this manner under the weight of a most humiliating excommunication and deprived of the benefit of the

Sacraments, they applied to the confessors who were in prison, and obtained from them letters of recommendation to the Bishops, beseeching them to shorten the course of their penance. When the Bishops saw them truly penitent, and sufficiently proved, they yielded to these recommendations, and applied to these penitents the superabundant satisfactions of the confessors and martyrs. They diminished the penance imposed upon them, or which they deserved, and remitted in the sight of God a part of the punishment due to their sins.

Tertullian speaks of this in his little book, ("Ad Martyres," c. i,) as laudable and praiseworthy. It is true that in his book, "De Pudicitia," c. xxii, he ridicules this practice and condemns it, but then he was a Montanist. However what he says is not the less important, inasmuch as it clearly shews what was the practice of the Church at the time.

St. Cyprian who has so often spoken in his letters of the recommendations of the Martyrs, condemns the abuse thereof, and regulates the practice by judicious rules, without condemning it: according to him, therefore, there was nothing censurable in it. This, therefore, certainly supposes the general conviction that

the Church had the power of granting Indulgences : for the only question was not the exterior remission of the canonical penance ; for this purpose there was no necessity of the satisfactions of the Martyrs : this would be of little use to the penitents who would remain more guilty in the sight of God in consequence of the Indulgence granted to them ; and Tertullian, when he became a Heretic, would have no reason for reproaching the Martyrs for wishing in some measure to imitate Jesus Christ in remitting sins.

This mode of granting Indulgences ceased with the persecutions. However, the Church continued to grant Indulgences to Penitents who appeared deserving of them. The Council of Ancyra in 314, of Nice in 325, and the 4th of Carthage, 398, allowed the Bishops a discretionary power in this respect. St. Basil in the 4th century ; Innocent 1st, in the 5th ; and St. Leo the Great, in the 6th ; mention this power of Bishops.

In the 9th century began the custom of commuting the canonical penances, particularly fasting, in which they principally consisted ; for the Psalms repeated a certain number of times, for alms, flagellations, and other pious practi-

ces less rigorous than the penance itself. Ecclesiastical authority regulated this sort of commutation, and by relaxing in some measure the severity of its discipline, granted certain comfort to those who appeared most deserving of it. Hence arose the practice of discharging in a few days, perhaps in a few hours, the penance of a great number of years : hence, also, arose certain penances of 100, 200 years or more, which consequently far exceeded the life of man, but which were redeemed or discharged by other works, particularly the recital of the Psalms, accompanied with flagellations. (Fleury, Book 66, No. 52.) Hence, also, probably arose Indulgences of 100 years, 200, 1000, &c., if it be true that they were ever granted, which is doubtful.

In the year 1095, Pope Urban 2nd, presided at the council of Clermont in Auvergne, granted a plenary Indulgence or a remission of the punishment due for the sins of those who, from religious motives would engage in the Crusades against the Saracens to recover the Holy Land, and in this expedition would die in the state of peace. This is the first instance of a Plenary indulgence we know of. After this epoch we find a great many instances thereof in Ecclesiastical his-

tory; and it is not possible to raise any doubt with regard to the practice of the Church in granting Indulgences, whether Plenary or Partial, or with regard to their value.

If Tradition were defective in this respect, it would be necessary to go back to the preceding ages. But this is not necessary; for this Tradition was uninterrupted and universal at the time of the council of Clermont, whereas no person thought of exclaiming against, or questioning the power of the Pope in granting Indulgences of any kind. The most trifling innovations in doctrinal points excited at all times the greatest clamour, reclamation, and disputes in the Church. This cannot be denied by any person who is acquainted with Ecclesiastical history. We can, therefore, safely and truly say, that if the doctrine of Indulgences had been introduced for the first time in the council of Clermont, as the reformers presume to assert, there would be a general reclamation from every quarter against the new doctrine. It would be attacked, resisted, and repelled,—and it could never have been universal. Hence we will dispassionately and confidently say, that every reflecting and reasonable man has the most convincing proof, deduced from Tra-

dition, of the power of the Pope to grant Indulgences.

Beside, let us add to this the promises of Christ to his Church, and the many reasons which demonstrate the infallibility of her doctrine. "*The gates of Hell shall not prevail against her.*" "*She is the pillar and the ground of truth,*" consequently she cannot teach error in doctrine herself, nor allow any of her members to do so. However, we find in the 11th century the Pastors and Laity agreeing in the belief of the power of the Church above mentioned. This belief has continued the same ever since. It was attacked, it is true, by Wickliff in the 14th century, and by Martin Luther in the 16th. But these attacks had only the effect of more clearly establishing the doctrine. The council of Constance expressly condemned Wickliff's opinion on this subject, and in the last session granted him a Plenary Indulgence! The council of Trent is very explicit on this subject, "Whereas the Church has received from Jesus Christ the power of granting Indulgences, and has made use of that divine power in the primitive ages, the holy council teaches and decides that the use of Indulgences is salutary to the faith-

ful, and founded upon the authority of Holy Councils, should be retained in the Church ; and anathematizes those who say they are useless, or who deny that the Church has the power of granting them.”—Sess. 25.

From the foregoing decree we are to infer, 1st. That the Church has received from Christ the power of granting Indulgences.

2nd. That she has made use of this power from the primitive ages.

3rd. That the use thereof is most useful, and the council anathematizes those who say they are useless, or who deny that the Church has the power of granting them.

After such a decision, no Catholic can doubt for an instant of the truth of the proposition already advanced. He ought firmly believe that Indulgences are useful, and that the Church has the power of granting them. This is all our faith requires of us, and the Church enforces it under pain of anathema.

As this is not intended for a controversial work, calculated to refute all the subtleties of error, we omit the difficulties or objections which Protestants raise against the doctrine of the Church, or rather against the proofs upon which it is founded ; this would engage us

in useless, dry, uninteresting, and tiresome discussions. We have clearly laid down our doctrine, and shewed upon what basis it rests. This should be sufficient for the generality of our readers. Those who wish to know more on the subject may consult a treatise written by Bellarmin, in which they will find all the objections of Luther and his followers detailed, and clearly and solidly answered.

WHO CAN GRANT INDULGENCES?

THE power of granting Indulgences belongs exclusively to those in whom is vested an external jurisdiction to govern the Church, viz. Popes and Bishops. Neither Vicars General, Chapters, Abbots, Superiors of religious Orders, nor parish Priests have this authority. The Popes can grant Plenary Indulgences to the whole Church, and the Bishops exercised a similar power in their own diocese, previous to the 4th Council of Lateran, in 1215. But the Bishops assembled seeing, and acknowledging, that the great facility of granting Indulgences brought the authority of the Church into contempt, and induced people to neglect the penitential exercises which they should

perform in satisfaction for their sins,—ordained, (canon 62,) that henceforward the Bishops should not give more than one year's Indulgence at the consecration or dedication of a Church, and forty days on any other occasion.

NOTE. The letters of affiliation which certain religious men and women have been in the habit of giving to pious persons, who wished to be partakers of their satisfactions, have never been considered as real Indulgences, nor as acts of jurisdiction; it is merely a simple association of prayers and good works.

THE CAUSES FOR WHICH AN INDULGENCE IS GRANTED.

THE power of granting Indulgences being derived from Jesus Christ, and the Pope and the Bishops being only the depositaries thereof, and not the masters, as they could be of a law purely Ecclesiastical, they are not at liberty to grant Indulgences without a prudent, reasonable, and just cause, and sufficient motive. If they observed not these precautions, they would abuse their authority, and God would no more ratify the concession than he does the sacramental absolution given to an ill-disposed penitent.

- When an Ecclesiastical Superior grants an Indulgence, he should offer to God a just and reasonable compensation for the temporal punishment remitted. It should, in general comprise two things, 1st, an end agreeable to God ; 2nd, a work calculated to attain that end.

The remission of the temporal punishment cannot be the sole end : in this case there would be no compensation offered to God, and it would be acting without cause ; if such an Indulgence were valid, it would be lawful to remit all the temporal punishment due for sin, and in every case without exception, which is absurd.

Neither can an end purely temporal be proposed as a motive for granting an Indulgence, for example to obtain money ; for it is evident that God sets no value upon it, neither would any satisfaction be offered to his justice, instead of the rights which are relaxed. Hence the Council of Trent wishes that spiritual favours or graces should not only be given gratuitously, but in such a manner as would make it evident that temporal motives were totally excluded. (Sess. 21, chap. 9.)

We are also to remark that the *end* and *effect* of Indulgences must be different. The effect

of an Indulgence is the remission of the pain due for sin, which must not be the sole motive for granting an Indulgence. If that rule were followed, then all the souls in Purgatory should be liberated at once, and there should be no limits to the Indulgences granted to the living.

The ends for which Indulgences are granted are, 1st. The conversion of infidels, the extirpation of heresies, the exaltation of the holy Catholic Church, peace and concord among Christian princes. These are the most common intentions for which the prayers required by the Popes' Bulls are said.

2nd. The increase of piety and devotion among the faithful, who, with a view to gain Indulgences, prepare themselves to approach the sacraments more frequently, to correct their faults or evil habits and to lead more holy lives.

3rd. The building or repairing a Church the founding or supporting of an hospital, or of certain religious houses, whereas such establishments are calculated to honour God and his Saints, to augment piety among the faithful; to make them perform works of charity useful to their neighbours and meritorious to themselves. All this must be pleasing to God.

4th. Even the immediate end may be temporal, but connected in some measure with a spiritual end; for instance, the cessation of a public plague; for such a request is a legitimate object of our prayers, and of course it is commendable to encourage the faithful to unite their fervent petitions for such a purpose by the hope of Indulgences.

For a personal indulgence, a personal motive or end is sufficient, (but which indirectly redounds more or less to the glory of God and of his Church,) for example, to excite or support a man's piety, to acknowledge the services which he has rendered or may render to the Church, to encrease his fervour, to support his confidence in temptations, to preserve him from sin, to procure a happy death, &c. All these particular ends, in some sense, redound more or less to the honour and glory of God, and the good of religion.

From what has been said, it clearly follows, that it is not necessary that there should be a proportion of equality between the works enjoined, and the punishment remitted. In this case there would be no indulgence. It is not necessary even that they should be very painful; it is sufficient that there be a just proportion between them and the end to be attained,

When an Indulgence is granted to all the faithful, or to an entire class, or to a great number of persons, the work required of each, taken individually, may be very trifling, but collectively taken may be very considerable, and consequently may have a just proportion to the end proposed : for instance, five *Paters* and *Aves* said for the conversion of infidels, extirpation of heresies, &c., are trifling in themselves, but considering the vast number of persons all over the Christian world who repeat the same, we must admit there is a reasonable proportion between the end and the means.

When there is a sufficient cause we may safely suppose that we get an Indulgence proportioned to the cause, viz., a Plenary Indulgence may become a Partial one, and an Indulgence of seven years, only one of seven weeks.

ON THE AUTHENTICITY OF INDULGENCES.

WHEN a person has obtained from Rome the power to apply Indulgences, he should be-

gin by presenting his rescript to the Bishop of the diocese, or to one of the Vicars General, who will acknowledge its authenticity, and who will certify it; he permits at the same time its publication, having affixed thereto his seal, or at least his signature; at Rome it is said, that his seal is necessary: thus its authenticity is established, and all illusion is excluded.

The Council of Trent, (Sess. 21, c. 9,) ordains, that Indulgences and other spiritual graces granted by the Holy See, should be examined by the Bishop of the place, assisted by two members of their chapter, and published after their seals were affixed to them. As to the attendance of two members of the chapter, it has not been generally adopted, at least in France. This regulation, prescribed by the Council of Trent, confirmed by practice, and taught by Benedict 14th, in his "*de Synodo Diocesana*," is a very wise one, and which prevents the introduction of false Indulgences, and the use even of genuine ones, except when it is fit.

Hence every Indulgence, of which an authentic record cannot be produced, or a copy taken from the original and signed by the

Bishop or Vicar General, should be considered false or apocryphal, and rejected as such. It is better to reject a genuine one than to risk the use of one which does not exist. One of the rules of the Church of Milan, quoted by Benedict 14th, does not allow the authenticity of copies, signed by the Bishop or Vicar General, if his seal is not also affixed thereto.

Gregory 15th, and Urban 8th, revoked in 1622 and 1631, all the privileges granted by their predecessors to religious orders without writing or "*Viva Voce*." But there is a great controversy about the meaning and extent of this revocation, as well as about the validity of answers "*Viva Voce*," which were given since that time. It is the general opinion, that personal privileges, granted in this manner, and even powers, not personal, granted by the Pope without writing, but authenticated by an officer of the court are valid. (Ferraris, t. 6, Oracula "*Vivæ Vocis*.") It is in this manner that Indulgences are generally given; for the Pope does not sign the rescripts or indults: a Cardinal or a Bishop testifies by his seal and signature, that in such an audience, His Holiness was pleased to grant such and such a request.

When there is question of Indulgences granted by the Pope to the entire Church, it is not necessary that the entire original (writing) be seen, nor a copy possessing all the marks of authenticity, when found in the collection of the Bulls at Rome; they can be published, and even if it be known in the diocese, the faithful can gain these Indulgences by complying with the prescribed conditions; for such appears evidently to be the intention of the Pope, and such is the universal opinion.

OF THE DURATION OF INDULGENCES.

1. It is acknowledged that an Indulgence granted for a limited time, ceases at the expiration of that time, without any positive decree or act of the Superior; but the time should be calculated from the date of the rescript or brief, and not from the day of publication, as some have believed. Such is the declaration of the Congregation of Indulgences, 18th of May, 1711. (Ferraris, Art. 3, No. 42.)

2. That an Indulgence granted in perpetuum, or in an indefinite manner is valid, until it is actually revoked.

Hence it does not end with the death of the Superior, (unless the act of concession mentions it directly or indirectly) as if it were granted while he wished, nor when the cause ceases, on account of which it was granted. This is the general opinion of Theologians and Canonists. (Ferraris on the word Indulgence, Art. 3. No., 54.)

The revocation can be made by him who granted the Indulgence, by his successor, or by his superior, with, or without cause, expressly or implicitly, provided that his will be known; for a concession purely gratuitous can always be validly recalled, even without reason.

It is true the Superior would not act wisely in this case; he would be culpable in the sight of God; however the grant would be validly annulled.

CESSATION OF A REAL INDULGENCE.

WHEN a place or object to which an Indulgence has been attached ceases to be morally what it was, the Indulgence also ceases. For instance, if a Church be totally destroy-

ed, or converted into a profane edifice, there is no longer an Indulgence annexed to it. If on the contrary by successive alterations the form be changed, without ceasing for an instant to be a Church, it preserves the Indulgence.

Also a blessed bead preserves its Indulgence, while it remains morally the same: so that if it lose the cross, or a few stones, they can be replaced by others; and if it be thus totally renewed by successive changes it retains nevertheless the original Indulgence: on the contrary if it be so broken, that only a small part of it remains, it is no longer blessed.

OF THE NATURE OF AN INDULGENCE.

Our faith teaches us that the Church has the power of granting Indulgences, and that the use of them is most salutary to the faithful. Hence it follows that in exercising this power, it truly remits the punishment due for sin. For, it either remits the punishment before God, or it offers only a prayer or a good work in order to obtain that remission. But in this case, in what would an Indulgence

consist? It is certain that this is not the idea which has been entertained in theory or practice of the power of the Church, or of the utility of Indulgences. We may here refer to the words of Christ already quoted, where he gives the Apostles the power of binding and loosing. Math. c. 18. v. 18.

The Roman Pontiffs in their grants of Indulgences, generally repeat these words or allude to them; they apply to themselves the plenitude of power conferred on St. Peter and on the Apostles, whose successors they are: They make use of expressions, which declare a true remission or entire absolution of the punishment due for sin, sometimes they apply the very words "*remissio et absolutio*" in granting Indulgences, and this in their public capacity and in the face of the whole Church. We see this in the last session of the Council of Constance, where Martin V. calls a Plenary Indulgence, which he grants a *general absolution*. It is therefore certain, that at least, the Indulgence granted to the living is a species of absolution, which remits truly and really in the sight of God the temporal punishment due for sin, totally or partially, according to the nature of the Indulgence.

I say to the *living*; for the dead being no longer under the jurisdiction of the Church, they cannot receive the full benefit of an absolution properly so called. They only receive it by way of suffrage or supplication, as will be shewn elsewhere.

OF THE SPIRITUAL TREASURE OF THE CHURCH.

By the spiritual treasure of the Church we understand the superabundant satisfactions of Christ and of the saints, which as yet remain unapplied. In order to comprehend the Catholic doctrine on this subject, it is necessary to make a few observations.

1st. There is a wide difference between merit and satisfaction. Merit solely belongs to him who possesses it, and strictly speaking he cannot bestow or give it to another. For instance a man by his virtues and good actions, merits a reward; he cannot give up his right to his friend, so as to enable him to merit the same reward. On the contrary a person can satisfy for another: thus, if I give to a creditor what is due to him of his debtor, and he accepts it, the debtor is free according to the

law of strict justice. It is in this sense that Christ has made atonement to his Father for us.

2nd. It is certain that his atonement far exceeded the punishment due for the sins of mankind; for in whatever light we view them, they are infinite; for one drop of his sacred blood, the least of his actions offered to his eternal Father, was sufficient to redeem a thousand worlds. Hence the Apostle had reason to say, "That where sin abounded, grace has superabounded!!" Ep. Rom. c. 5. v. 20.

3. A great number of Saints have offered to God satisfactions far exceeding the punishment due for their sins; The Blessed Virgin never committed sin; St. John the Baptist, sanctified in his mother's womb, so many Confessors and Martyrs, so many pure and spotless Virgins, so many Anchorets so mortified, who have spent their time in fasting and prayer, in afflictions and penances, have paid more to the justice of God than they owed on their own account. This is what we call superabundant satisfactions.

4. The actions of the saints are meritorious and atoning at the same time: All the good works of Jesus Christ and of the saints have

been rewarded according to their *merit* with a proportionate degree of glory; and in this respect there is nothing superfluous. But in as much as they have been *satisfying* or *atoning*, there is a superabundance, which has not been entirely applied. This superabundance cannot be forgotten by God: it is preserved in his recollection and constitutes what we call the spiritual treasure of the Church, or the fund upon which she draws, when she grants Indulgences.

But it may be said that this spiritual treasure is a mere chimera; or does it exist, and does it consist of the superabundant satisfactions of Christ and of his saints?

Luther denied it, together with all his followers both with reference to the satisfactions of Christ as well as those of his saints.

1st. As to the satisfactions of Christ, I cannot conceive how any person uninfluenced by passions and prejudices, can deny the superabundance of his atonement. In fact, the superabundant satisfactions of Christ will never upon this earth have all the application of which they are capable; they remain always present before God, and constitute an inexhaustible treasure which is confided to the administration of the church.

2nd. As to the satisfactions of the saints; it must be admitted to be equally true, unless we deny the tenth article of our common creed, the communion of saints: for all the good that is done by the members of a christian society, contributes in a certain degree to the good of all: just as the individual industry, riches, skill and virtues of the citizens or subjects tend to the good of the city or state. We cannot therefore, doubt of this part of the proposition any more than of the first.

And let it not be said that it is derogatory to Jesus Christ to associate his satisfactions with those of the saints; for the good works of the saints derive their value from the merits of Christ, to whom therefore, all glory is due and given.

Clement VI. asserts that Jesus Christ, like a good Father, has amassed an infinite treasure, which he has confided to St. Peter, and to his successors to be distributed to the faithful, according to the rules of prudence, as well for the total, as for the partial remission of the punishment due for sin, and that to this treasure are joined the satisfactions of the Blessed Virgin and of all the Elect from the first just man to the last.

This truth is confirmed by the ancient practice of the Church, which at the instance of the martyrs granted an Indulgence to well disposed and repentant sinners. Leo the 10th, had, therefore, reason to condemn the proposition of Luther, denying the reality of this treasure, composed of the superabundant satisfactions of Christ and of his saints.

Pius the 6th, has also condemned a proposition of the Synod Pistoia in the Bull "*Auctorem Fidei*." If our doctrine on this point does not absolutely amount to an article of faith, it approaches very near it, and it could not be questioned without temerity, and even without error.

ARE INDULGENCES A REAL PAYMENT OF THE DEBT EQUIVALENT TO THE PUNISHMENT DUE ON ACCOUNT OF SIN ?

ALL CATHOLICS ANSWER IN THE AFFIRMATIVE.

1. Tertullian, when he became a Montanist, laughed at Pope Zepherinus for granting Indulgences to repenting sinners at the request of the Martyrs, saying, "Is it not enough that a Martyr atones for his own sins? Who is able by his death to deliver from death but the Son

of God?" Hence the Church, in granting Indulgences, intended to offer to God the superabundant satisfactions of the Saints, to compensate for the punishment which their sins deserved.

2. St. Cyprian says, in his 12th letter, "that those who obtained letters of recommendation from the Martyrs could be assisted by their aid in the sight of God, and relieved from the punishment which their sins deserved." Besides, in laying down rules for the application of Indulgences, given on account of the Martyrs, he desires that they should wait until the persecution is over, or the Martyrs put to death, in order that they would be more certain of gaining the benefit of the sufferings of those Martyrs who recommended them. Therefore, we may safely say, that in the opinion of this holy Doctor, an Indulgence was a real payment or solution offered to God in lieu of the punishment due for sin.

3. The Bulls of the Sovereign Pontiffs, particularly after Clement 6th, mention the satisfaction of Jesus Christ and the saints, which are dispensed by the application of Indulgences: but this dispensation is a real solution or payment of the debt due to the justice of God.

4. Finally, the spiritual treasure of the Church, whose existence has been proved, should be applied to such souls as are in want of it; otherwise those superabundant satisfactions would have no object, and therefore would be useless; and to what other end could they be applied but to the payment of the punishment due for sin? This solution is made in the sacraments, in breaking the chains of eternal punishment, and in the grants of Indulgences, in releasing from the temporal punishment. This is what the Church means to do, and what she actually does daily in granting Indulgences. She pays to the justice of God the debt due for sin, and at the same time exercises an act of jurisdiction, since by her authority the spiritual treasure of the Church is opened, and the bond of temporal punishment is removed by substituting the satisfactions or sufferings of others.

OF THE EFFICACY OF AN INDUL- GENCE WITH REGARD TO THE LIVING.

I. It is certain that an Indulgence does not remit mortal sin, original or actual; nei-

ther does it remit the temporal punishment due for mortal sin while the guilt itself remains.

2. These sins cannot be remitted except by baptism or sacramental absolution, or by perfect contrition joined to a determination to go to Confession.

3. Though a relapse into mortal sin does not revive sins already remitted, it is impossible that a man, having thus relapsed, should obtain the benefit of an Indulgence for past sins, even pardoned, while in that state: for the first effect of mortal sin is to deprive the soul of sanctifying grace, and to render it incapable of meriting any thing, strictly speaking.

4. An Indulgence does not remit venial sin, nor the punishment due for it, until the guilt be remitted by the sacrament of Penance, or true repentance: for the remission of sin supposes a change of the will or infusion of grace: but an Indulgence does not produce either one or the other: it is only intended to make compensation to the justice of God for the satisfactions due to it, and the Popes do not grant them with any other intention. It is repugnant that the punishment

due for sin should be remitted while the guilt itself remains.

5. However, as the practice of supernatural works, joined to a true repentance, suffice for the remission of venial sin ; it may therefore be said, in some sense, that certain Indulgences indirectly remit venial sins, by encouraging the performance of pious works, which excite the sinner to repent of his sins.

It is in this sense we are to understand the Bulls, which formerly granted a remission of the guilt and punishment of sin, (if such existed). Besides, it may be said, that the word *sins* in those Bulls, meant the punishment of sin : it is taken in this sense in many parts of Scripture, particularly in the 2nd Book of Machabees, where it is stated, (c. 12,) “ that Judas caused prayers to be offered for the dead, ‘ that they may be delivered from their sins ;’ ” this must be understood of the punishment due for their sin. Also, it may be said, that the Popes meant the remission of sin in this sense, viz. that in granting an extraordinary Indulgence, for instance, the Jubilee, they gave the most ample powers of absolving from all sorts of sins and censures.

It is asked whether an Indulgence remits the punishment in the sight of God, or frees us only from the obligation of performing canonical penance.

If an Indulgence had no other effect than remitting canonical penances in the exterior form, it would be nugatory, whereas the Church no longer enforces them. On the other hand, if an Indulgence did not diminish in the sight of God the punishment due for sins, it would be no longer an Indulgence, but an act of deception and cruelty; for under pretence of remitting the punishment of the present life, that of the next would be horribly aggravated. Besides it has been the belief of all ages, as has been already stated, that the object of an Indulgence was to efface altogether, or diminish the temporal punishment due for sin, and the contrary proposition has been condemned in the Bull, *Auctorem fidei* as *false—rash*, and injurious to the satisfactions of Christ, and already condemned with the doctrine of Luther.

It is asked, what is the precise extent of the punishment which is remitted by an Indulgence in the sight of God.

A **PLENARY** Indulgence, if obtained in its fullest extent, would remit all the punishment due for all a man's sins up to the present moment, so that if he died immediately after, there would be nothing to prevent him from being instantly admitted into the kingdom of Heaven. But it is impossible to know when a man gains it in this manner, which must be very rare. It is still more difficult to ascertain the exact value of a partial Indulgence, for its effects depend upon the extent of the debt due to the Divine justice, on the dispositions a man has, and on the degree of piety and fervor with which he performs the prescribed works, but all this varies without end, and consequently we are left in doubt on that point.

When the Pope grants an Indulgence of so many days or years, he does not pretend to shorten the duration of Purgatory by so many days or years: he only intends to remit so much punishment in the sight of God, as the canonical penance of so many days or years

would remit if performed. As to the extent of that punishment we know not. The judgments of God are an unfathomable abyss. We ought to adore and fear them, without endeavouring to comprehend them. We know that by an Indulgence our punishment is diminished; but whether Indulgences of many years, and Plenary Indulgences reiterated and multiplied, will pay off all our punishment, is of little consequence; if we act prudently or wisely, we will endeavour to gain them, as often and as perfectly as we can; if we only obtain a trifling diminution each time, how precious ought not this appear to us, if we view it in the light of faith, or reflect for a moment on the nature of the pains of Purgatory.

Does an Indulgence remove the obligation of doing Penance?

BY NO MEANS :—

1. For all men are, without exception, commanded to do penance.

2. We are obliged to imitate Jesus Christ and his Saints, whose lives were one continued penance.

3. Indulgences are given only on certain

conditions, which are in themselves a sort of penance. Therefore an Indulgence is only a means of assisting the sinner to pay the debts due of him to God, and supplying his insufficiency, not a discharge of the obligation to do penance.

Many have so multiplied their faults, or committed such grievous sins, that entire ages of the most rigorous penance would not be sufficient to atone for them. God commands them to do what they can, while the Church comes to their assistance by presenting to them the means of increasing their satisfactions, which are Indulgences. This is the true idea of an indulgence, and understood in this way, they are infinitely precious, and do not at all dispense with the obligation of doing penance.

ON THE EFFECT OF INDULGENCES WITH REGARD TO THE DEAD.

1. It is an article of our faith that we can offer for the dead the holy Sacrifice of the Mass prayers, alms, and other good works : but an Indulgence, besides the pious works which it requires to gain it, is nothing but the application of the superabundant satisfactions

of Christ and of his Saints. Therefore, what is to prevent us from presenting it to God for the intention of the dead for whom we feel interested, and who may have need of our assistance. No reason can be assigned why such an offering is not calculated to disarm the justice of God. Let us therefore conclude that an Indulgence can be applied to the dead.

2. The souls of the faithful detained in Purgatory, though members of the Church, are no longer under ecclesiastical jurisdiction: hence, the Pope and the Bishops cannot by virtue of their divine authority, remit directly their sins. Hence it follows that an Indulgence cannot be applied to them by way of absolution, but merely by way of suffrage or prayer: that is to say, that in virtue of the concession of the Pope, the pious Catholic who fulfils the required conditions, offers to God sufficient satisfactions drawn from the infinite treasure of the Church, and beseeches him to have regard to them in his mercy, and to remit to the soul, which he recommends to him, the punishment due for his sins.

But as to the question, whether God always accepts the satisfactions offered to him for the dead, so as infallibly to produce its effect, re-

mitting the total or partial punishment according to the nature of the Indulgence, Theologians are divided.

Without entering deeply into the merits of this speculative question, we may say that we can never be certain of the delivery of a soul from Purgatory by means of an Indulgence, and this for many reasons.

1. It may happen that the cause for which an Indulgence is given is not sufficient, that he who wishes to gain it has not the proper dispositions, that through forgetfulness, ignorance, or otherwise, he omits one or more of the conditions prescribed.

2. Besides, as an Indulgence does not remit even venial sin, a soul which had obtained the remission of all the temporal punishment due for sins already forgiven, would not on that account be delivered from Purgatory: for it might die guilty of venial sins which would require a long purgation,—which cannot be remitted by an Indulgence.

We must therefore look with suspicion upon those Indulgences which promise the deliverance of a soul from Purgatory, and the learned Maldonatus had reason to condemn inscriptions of this nature over privileged Altars.

In fine, if Indulgences of this nature were authentic, they amount to this, viz. that they are sufficient to free a soul from Purgatory in case they are fully applied to the soul ; but as there is always reason to doubt of this perfect application, the above remark retains its full force.

Hence, though we may have often prayed for a departed soul, often offered the Sacrifice of the Mass for the same intention, and often have performed the conditions of a Plenary Indulgence for the same end, it may still want our assistance.

WHAT IS TO BE DONE IN ORDER TO APPLY AN INDULGENCE TO THE DEAD.

1. An Indulgence being an act of jurisdiction, depends entirely on the will of the Superior to require whatever conditions he chooses : we must therefore adhere strictly to the intention of the Superior. Consequently an Indulgence granted only for the living cannot be applied to the dead. In like manner, an Indulgence granted for the dead, for example, that of a privileged altar, cannot be gained by the

living for themselves, nor applied to them by another person. If it were declared applicable to the living and to the dead, as it frequently is, it could not be gained at the same time for both. If there is not a special intention, the Indulgence is not gained for one or the other.

2. The application of an Indulgence being a human act, which supposes free will, he who wishes to gain it ought to have some particular intention, and to recommend it to God. He could, however, by a secondary intention, apply an Indulgence to some in default of others.

3. It does not appear that we could apply to the individuals of a certain parish or family, or to those who are suffering most in Purgatory, an Indulgence granted in general to the faithful departed. We can, however, direct our intention to the relief of the most afflicted soul in Purgatory, or for which we are most bound to pray, for such an intention is sufficiently determined in the sight of God.

OF FALSE OR APOCRYPHAL INDULGENCES.

FALSE Indulgences are such as have never been granted, or were published by an incompetent authority, or were continued to be published and practised after being revoked, or after the time limited for their duration, expired.

Apocryphal are those whose authenticity cannot be canonically proved, according to the rules already stated, when treating of the authenticity of Indulgences. There is a real difference between the one sort and the other, though in practice there is scarcely any; for we are no more allowed to publish the one than the other. However, a person who, with proper dispositions, would attempt to gain an Indulgence purely apocryphal, would not be culpable; it is possible he may gain it, whereas it can never be permitted to attempt gaining an Indulgence known to be false; this would be an act of superstition.

It must be admitted with regret that some were so wicked as to forge Indulgences. This abuse was so great in the 13th century that the 4th Council of Lateran in 1215, and the

Council of Vienna in 1311, endeavoured to prevent the evil. The Council of Trent in 1562, (Sess. 21, c. 9, de reformatione,) *condemned altogether the practice of collecting alms in publishing Indulgences, to prove that they were granted gratuitously.*

And for the same reason it forbade the publication of any Indulgence whose authenticity had not been previously acknowledged by the Bishop of the place.

Many Popes have disavowed, condemned, and revoked Indulgences attributed to their predecessors, or which had been granted by them.

Some general rules for ascertaining whether Indulgences are false or apocryphal.

1. EVERY Indulgence of which there is not a satisfactory record according to the rules already given, should be considered false or apocryphal.

2. Clement 6th, raised to the Popedom in 1342, was the first who applied the word Jubilee to express a Plenary Indulgence; hence, we justly conclude the Plenary Indulgences

in the form of a Jubilee, attributed to Popes anterior to him are false; consequently, if persons used, enjoyed, or claimed certain privileges which they fancied were attached to such Indulgences, any such proceeding would be null.

3. Clement 8th, having revoked, by his Bull, ("quæcunque" of the 7th of December, 1604, Sec. 9,) all the privileges which his predecessors had attached to Indulgences in the shape of Jubilee, and having reduced them to mere Plenary Indulgences, if any person pretended to have any authentic documents of more ancient date than this, they would be null as to the privileges.

4. The Council of Trent, in 1562, decreed that Indulgences should be given *gratis* every where; Pius 5th, carrying the decree into effect, revoked by his constitution of the 26th of March, 1567, all the Indulgences which religious mendicants pretended to distribute. Since that epoch they were never granted on condition of paying any sum of money; hence, all such as are connected with this condition, should, on that very account, be rejected as null.

5. Plenary Indulgences, attached to the re-

eital of a very small number of words, or to a work (in whatever point of view we consider it,) is very trifling, should be justly considered as spurious. The Holy See is most reserved in its concessions, and does not grant *Plenary* Indulgences on such slight conditions; it is only at the point of death that they are granted on easy terms, because it is supposed that the sick person could not perform painful penances; but a great elevation of soul, exalted fervor, and piety are required, which compensate the absence of exterior exercises or works.

These rules are extracted from a voluminous work by Father Theodore de Spiritu Sancto.

This learned Divine, who minutely examined this matter, and was well acquainted with the practice at Rome, declares (part 2, c. 4; Sec. 2, & foll.) that notwithstanding all his researches he could not find any Partial Indulgence exceeding twenty years. Those whose titles he saw from the 14th century down to his time (that is the middle of the 18th century,) corresponded to the penitential canons, and were from five to twenty years.

It is not however repugnant that they should be of greater extent, as we shall shew in the

next section, and a person could not reject such as exceeded that space of time, merely on that account; but it would be a sufficient motive for investigating its authenticity, especially if the term was extraordinary, such as 10, 15, 20, or 30,000 years.

1. A decree of the Congregation of Indulgences of the 7th of March, 1678, condemns as false or apocryphal Indulgences of 80,000 years, transcribed upon an old tablet, said to be preserved in the Church of St. John of Lateran.

2. Benedict 14th, in his diocesan Synod, b. 13, c. 18, No. 8, and the soundest theologians before and after his time, say, that in general, Indulgences granted for thousands of years are pure fictions, and ought not to be attributed to the Holy See. This illustrious Pope adds also the testimony of the venerable Cardinal Tomasi, beatified in 1803, a most distinguished Theologian, who declares, that the Popes grant, in general, Indulgences of only a small number of years, and does not hesitate to consider as incredible and improbable those of thousands of years.

However, it may happen that such Indulgences would not be equal to a Plenury Indul-

gence! For, let us suppose a sinner, who merited 10 years of canonical penance; let us also suppose a man who lived 20 or 30 years in the habit of frequently committing sin by thought, by desire and by action, which is not uncommon; in the language of the Prophet, he will have multiplied his sins beyond the hairs of his head: each in particular will not merit less punishment than if it had been committed only once; how great, therefore, would be the time of canonical penance which this sinner should perform in order to comply with the Church discipline? It is incalculable, and even in this case, it is probable, it would be far from satisfying God's justice, since we are ignorant of the proportion between the canonical penances and the diminution of the pains of the next life. However, we hold that a Plenary Indulgence, perfectly gained, would cancel this immense debt in all its extent! Therefore, we ought not condemn Partial Indulgences for being too long, provided that they are well authenticated; otherwise we should condemn Plenary Indulgences.

It is true that frequently neither one or the other will be obtained in its fullest extent, either through defect of a sufficient cause, or want of the necessary dispositions: but this

should not make us reject them, or relax our zeal in endeavouring to gain them. The portion which we will gain will amply compensate us for our trouble.

INDULGENCES DECLARED FALSE, OR APOCHRYPHAL, REVOKED.

BESIDES the revocation of Clement the 8th, and Pius the 5th, of which mention has been made already, there are many others. Paul the 5th, by his constitution, *Romanus Pontifex*, of the 23rd of May 1606; concerning regulars, granted them a certain number of Indulgences, which we shall mention elsewhere; afterwards (Sec. 19, and 20,) of the same constitution, he abolishes, revokes, and suppresses the other Indulgences, graces and privileges, which religious orders of whatever denomination had, or pretended they had. Hence, any religious cannot make use of any power whatever regarding Indulgences, if he has not received it from Rome, in an authentic shape, and if it has not been authenticated by the Bishop of the Diocese in which it is to be used.

By a decree of the congregation of Indul-

gences sanctioned by Innocent II. March 7th, 1678, many Indulgences are revoked, declared false, apochryphal or null, because the time for which they were granted was expired.

It is unnecessary to enumerate them. Among the many condemned, are found those attached to the beads of the immaculate conception, consisting of twelve stones; to the measure of our Saviour's height; to the image or measure of the wound in his side; to the prayer said to be found in the sepulchre; those which are said to be revealed to St. Bridget, St. Mechtildes, St. Elizabeth, and St. John of the cross. &c., &c.

The congregation declares all these supposed Indulgences false or apochryphal, forbids even publishing them to the public, and orders that the books or scattered leaves in which they are mentioned would be destroyed.

Some of the Indulgences contained in this decree have been since renewed, and are in force now; but the greater number have never, and will never be recognised.

Some of these false Indulgences are circulated as yet among the people, which pious and ignorant persons endeavour to gain, and recommend to others.

Those who have jurisdiction over christians; should unite their efforts to abolish such superstitions, which are injurious to true piety, dishonour religion, and afford a handle to the impious and incredulous to turn the pious practices of the church into ridicule. These popular errors are not so common now as formerly, though there are too many of them yet.

THE DISPOSITIONS NECESSARY TO GAIN AN INDULGENCE.

It is necessary to be in a state of grace to gain an Indulgence, however trivial. But Theologians agree that it is not necessary to perform all the works prescribed, in the state of grace, provided the *last act* required be performed in that state.

To gain a Plenary Indulgence, we must be free not only from mortal but from every attachment to venial sin.

THE INTENTION NECESSARY TO GAIN AN INDULGENCE.

It is necessary to have an intention of gaining an Indulgence while performing the act

prescribed; but the intention may be *virtual* that is, which has been *actual* and which continues uninterrupted in a series of acts, though from inadvertence or distraction a person does not think of it for the moment. It is the general opinion that this virtual intention may continue an entire day if not revoked by a contrary act; it is therefore useful to form a resolution every morning of gaining the Indulgence annexed to the work to be performed in the course of the day, and to apply them to some end, to himself, or to the dead.

It is asked whether a person, who commits venial sin, in performing the works prescribed, loses the benefit of the Indulgence?

If the sin is such as to vitiate the substance of the action, the benefit of the Indulgence is lost: for a work of this description becomes substantially bad, and cannot therefore fulfil the intention of the superior: for example, a person, who would give alms solely through vanity, does not perform an act of charity: but it is an act of charity which the Pope requires, and not an act of vanity.

But if the venial sin does not influence the whole of the action, it does not prevent a person from gaining the Indulgence. For instance,

a man who in fasting, giving alms, and praying, feels some motion of vanity, does not on that account lose the benefit of the Indulgence attached to these works, as this accessary feeling is not the principal motive of the action.

OF THE WORKS PRESCRIBED TO GAIN AN INDULGENCE.

THE fundamental principle is, to adhere strictly to the words of concession, for in this matter every thing depends upon the will of the superior.

This general observation would be sufficient with regard to partial Indulgences; but as certain works are generally prescribed to gain Plenary Indulgences, which may cause some difficulty or embarrassment in practice, it becomes necessary to explain them, and to remove the difficulties that may arise. These works are, confession, communion, and the prayers to be said with the intention of the Pope.

*Of the Confession prescribed to gain a
Plenary Indulgence.*

IF confession were not made an essential condition to gain a plenary Indulgence, it would not be strictly necessary, even for those who had committed mortal sin; as perfect contrition with a desire to go to confession reconciles the sinner to God, and restores his grace. But the condition, *rite contritis et confessis* which is generally found in the Bulls of plenary Indulgences, requires sacramental confession from all who are in a state of mortal sin, however contrite they may be, without making any exception in favour of those who had not an opportunity of going to confession.

Are those, who are only guilty of venial sins, equally obliged to confess, in order to gain a plenary Indulgence.?

A great many Theologians thought it was not necessary to confess, supposing it was prescribed only as a means of obtaining sanctifying grace.

But the congregation of Indulgences decided the 19th, of May, 1759, that confession was an essential condition; Clement XIII. approved of this decree and wished that it should be published every where.

This decision having produced much grief and sadness among the faithful, several religious communities of men and women, Bishops, and Parish Priests, besought his Holiness to modify it. He referred the matter to the sacred congregation, and they advised his Holiness, without changing the general rule, to grant a perpetual indult in favour of the pious. They suggested that those, who were in the habit of confessing weekly, should gain the Indulgences which would occur, without confessing, provided they were in a state of grace. The pious Pontiff adopted their advice, and published an Indult to that effect the 9th, of December 1763.

The congregation of Indulgences published a decree which was approved by Pius the 7th. the 12th, of June 1822, permitting persons to confess eight days before the feast on which they propose gaining an Indulgence.

It is asked whether it is always necessary to receive absolution, though a person should have no sin to reproach himself with since his last confession?

Some think it is not necessary, as it may be supposed they sufficiently comply with the decree of Clement XIII. requiring confession,

by getting permission from the confessor to receive; but it is surer to get absolution for some past sin.

OF THE COMMUNION REQUIRED TO GAIN A PLENARY INDULGENCE.

A PLENARY INDULGENCE may sometimes be gained without communion, for example, at the approach of death, when a person cannot receive the viaticum; also, by performing the stations of the cross, because neither confession nor communion are required to gain the Plenary Indulgences attached to those pious exercises.

In general it is necessary to receive on the day a Plenary Indulgence is to be gained, but by a decree of the Congregation of Indulgences, approved by Pius 7th, June 12th, 1822, a person may receive on the eve of the feast.

OF THE PRAYERS REQUIRED TO GAIN A PLENARY INDULGENCE.

It is customary in granting Plenary Indulgences to mention the condition of *devoutly praying*, (*qui pie oraverit*): the ends for

which the prayers are said, are often specified, and in that case, one should propose them, or have them in view; they are in general, union among christian Princes, the exaltation of our holy mother the Church, the extirpation of schisms and heresies, and the preservation of the Pope. If they are not specified, it is sufficient to propose that which the person had who granted the Indulgence.

What are the prayers, and when should they be said in order to comply with the condition required to gain an Indulgence?

THERE is no particular form of prayer required. The Popes only require that a person should pray devoutly, without going farther. Five Paters and Aves, or *Our Father* and *Hail Mary* five times, are considered sufficient to comply with the required condition. Any other prayer may be said, such as the Litanies of the holy name of Jesus, of the Blessed Virgin, a few psalms, or one or two decades of the Rosary, or the whole of it. If a person be in the habit of saying it, he may offer the whole, or a part of it with that intention, and it will suffice.

The following Prayer is said in Rome, and serves to direct the intention in saying others which may be added.

PRAYER.

My Lord Jesus, penetrated with the most lively sorrow at the sight of my sins, I offer these weak and humble prayers for thy honour and glory, and for the advantage of thy Church, sanctify them, that through thy Divine grace they may be meritorious.

I desire to act in perfect conformity with the intention of the Pope. Relying upon thy infinite goodness, I presume to beseech thee to extirpate heresies from the earth, to establish solid peace and true concord among christian Princes, to the end that the sovereigns and their subjects may serve thee with purity of heart, reciprocal love, and uniformity of holy affections.

Fill our most holy Pope with thy spirit, defend him from all sorts of snares, and preserve him. Grant, O amiable Saviour! through the intercession of the most holy Virgin and all the saints in Heaven, to make me a participator of the treasure with which thou hast enriched thy Church, in shedding thy precious blood for her: grant me this day the benefit of this Indulgence.

Grant, O my God, that the punishment due for my sins, and which should be suffered either in this life or in the next, may, through thy infinite mercy, be remitted. I am firmly resolved, from the present moment, with the help of thy grace, to lead a penitential and mortified life. I am willing to satisfy thy divine justice, as far as I can; to avoid sin with horror, and to detest it above all things, as the greatest of all evils, because it offends a God who is infinitely amiable, whom I love, and shall always love above all things. Amen.

Meditation will not suffice, as the word prayer, in its ordinary acceptation, must be vocal; the words must be pronounced, so that a person may hear himself, if he be not otherwise prevented. The prayers may be repeated with another person alternately: for this mode of prayer is sanctioned by the Church.

Can a person gain more than one Plenary Indulgence the same day?

If a person were so fortunate as to gain the full benefit of one, he could not gain a second the same day. But as this perfect application

seldom occurs, a person may endeavour to gain more than one on the same day, when the works prescribed can be performed, as in the devotion of the stations of the Cross.

With regard to a Partial Indulgence attached to certain acts, there is no difficulty; not only many may be gained the same day, but an Indulgence attached to a certain devotion may be gained as often as the work is repeated, unless the indult limits it.

Benedict 14th, declares in his letter, *Inter præteritos*, of the 3rd of December, 1749, that an Indulgence cannot be gained by means of a work prescribed on some other account.

But works which are only rules of religious communities can serve to gain Indulgences.

NOTE. Generally speaking, we cannot gain Indulgences for the living as we do for the dead. The Church does not grant them, lest it may encourage sloth.

It is asked whether it is more meritorious to gain Indulgences for ourselves or for the souls in purgatory.

At first it would seem that we should answer in the affirmative; for it is a maxim or axiom in morality that a well-regulated charity begins at home, and our Saviour praises the wise Virgins who would not divide their oil

with the foolish ones, lest they should not have a sufficiency. However, the contrary is the most general and the best supported, for these reasons :—

1st. It must be admitted that a person cannot sacrifice his own salvation to save others ; herein charity well understood, begins at home, but excluding such a case, it is more generous to prefer our neighbour's interest to our own. We are not, however, always bound to it ; in a case of equality or nearly so, on both sides, it is allowed to think of ourselves first, and such charity is not unreasonable ; but in such a case a person who forgets himself, in order to assist his neighbour, performs a heroic act in the sight of God and man.

2nd. From thence it follows that our own interests, rightly understood, will not suffer by such conduct ; for if we are neglecting our souls on the one hand, we will acquire, by such disinterestedness, merits which will increase our glory in heaven. But this increase of glory in heaven will more than compensate for a little more suffering in Purgatory.

3rd. Besides, the souls, whose deliverance we accelerate, will not forget us in heaven ; probably we will be repaid a hundred fold.

Every consideration holds out an inducement to assist those suffering souls and to apply to them as many Indulgences as we can.

It would not however, be reasonable totally to forget ourselves, to assist the dead: alms given imprudently, become prodigality: we can divide our satisfactions between them and ourselves, by sometimes gaining Indulgences for them and sometimes for ourselves.

Reflections on the use of Indulgences.

WE are guilty in the sight of God, we are infinitely indebted to him, we owe immense debts to his justice. This God full of goodness wishes to be appeased and disarmed, he even furnishes us with the means; to wit, the ineffable help of Indulgences, which he willingly offers to us. An Indulgence is the application of the superabundant satisfactions of Christ and his saints; it is a precious emanation of the sacred fountain of this divine Redeemer, it is the supplement of our penance, which renders our satisfaction complete. With what sentiments of faith, of love, of gratitude and of thanksgiving ought we not collect the smallest drop of our Saviour's blood at the

foot of the cross? Shall we be so insensible and such enemies to our own interest as to neglect so great an advantage? And if we neglect it, should we not have reason to fear that this which was intended as a favour, may not become the instrument or occasion of our condemnation? If an angel from God went to the gates of Purgatory to announce to them a similar remission, how great would be their transports of joy and gratitude! We should therefore conclude that an indifference on our part to gain Indulgences must be considered a culpable negligence or an indifference for our salvation. What excuse can be given in a matter of such importance? We voluntarily and through our own fault deprive ourselves of a benefit, which God in his goodness offers to us, and if this indifference amounts to a contempt of Indulgences, all Theologians agree that it becomes a grievous sin which merits eternal punishment.

PRAYER.

O MY God I have been little acquainted up to the present moment with the inestimable good, the ineffable grace which I could have obtained by an Indulgence. I have been even

more ignorant of the very great injury which I did to myself in neglecting to procure for my soul so precious a treasure. From henceforward I am resolved to act more in accordance with the principles of my holy religion, and in a manner better calculated to promote my spiritual interest; I shall endeavour to ascertain the times and occasions in which I can gain Indulgences; I shall faithfully perform the works required for my gaining them. My zeal, in this respect, shall exceed if possible my past negligence. Thou art anxious still to look on me with pity and compassion, and since thou vouchsafest, O my God, to offer me so great a favour, I hope thou wilt also grant me the grace and the dispositions necessary to profit by them. Amen.

END OF THE FIRST PART.

ON CONFRATERNITIES IN GENERAL.

Of the Name and Origin of Confraternities.

CONFRATERNITY in general signifies a union of many persons who bind themselves to live together, or to assist one another corporally or spiritually, like brothers and sisters; hence such persons are commonly called brethren.

We can trace the origin of Confraternities or associations, taken in general, to Numa Pompilius, who, it is said, established such societies for the promotion of arts and trades, and wished that each would offer sacrifices to the Tutelary Deities which were assigned to them.

We do not find in ecclesiastical history any account of particular confraternities in the first centuries. The first of which there is any mention made is that called "Gonfalon," established in Rome in the year 1267, in the Pontificate of Clement 4th, the object of which was to redeem the Christians that were made prisoners by the Saracens: they carried a

standard called "*Gonfalone*," from which the Society derived its name: upon this banner was the image of the Blessed Virgin, under whose protection they put themselves.

The members thereof bound themselves to confess and receive three times a year at least. Clement 4th, granted them an Indulgence of 100 days every time they would do so. (Fleury B. 83.) A Bull of Sixtus 5th, March 21st, 1586, speaks of this.

Soon after many other associations sprung up, differing in their objects, some of them intending to afford mutual assistance to each other, in doing penance and practising virtue: the object of others was to assist the souls in Purgatory, by Indulgences, alms, prayers and other good works: of more to assist the poor, to console the afflicted, to assist the sick, to bury the dead, &c., of others to honour some mystery of religion, to excite or encourage devotion to the blessed Virgin, to the angels or to the saints.

On the advantages and utility of pious Associations and Confraternities.

Our Saviour says, (Matt. xviii. 20.) "Where

two or three are assembled in my name, there am I in the midst of them."

From these words we may venture to assert that Christ himself is in some measure the first author of pious associations. It was on account of the promise made in these words, that, from the infancy of the Church down to the present hour, the faithful have been anxious to form associations to help and encourage one another in the performance of pious exercises and good works. The primitive christians may be said to be the first religious association, having but one heart and one soul, and having all things in common, and being in the habit of assembling daily to join in prayer and good works. It was to promote the views of our divine Redeemer that his holy spouse, the Catholic Church, (always guided and directed by the Holy Ghost) not only approved of pious sodalities, but opened her treasures to the pious associates in granting them numerous Indulgences; favours denied to those who are not members of those associations, though they should perform the same pious exercises and with equal fervour.

Besides we know from experience how much pious sodalities and confraternities contribute

to nourish the piety of the faithful. This happy effect is produced by the good example which they give, and by the prayers which they say in the spirit of union at stated and regular hours and days. "Wo to him, who is alone, says the wise man; because if he falls he has no person to lift him up." But the holy spirit adds: "a rope formed of three cords will not be easily broken." Eccl. c. 4. v. 10, 12. It is not difficult to apply these words to our purpose: for, 1st, he who attempts to serve God and to persevere to the end in his good resolutions and at the same time is alone, without the help of the good example of others, places himself in the condition of the man of whom the Holy Ghost complains, and is likely to share his fate: for, if in the natural course of things he happens to fall from his original fervour, he will have no person to excite him, and to bring him back to his former charity. If he commits a fault, there is no person to lift him up again.

2nd. We may compare pious associations to the rope which is broken with difficulty, and should not he, who becomes a member thereof, hope to persevere to the end of his life in his good resolutions? 1st. Because, being

associated with others (though their rules are not binding under pain of sin) he will be ashamed to violate his engagements, should he be tempted to do so. 2nd. Because the good example and fervour of the associates are a powerful aid to make him advance in the path of virtue, and to prevent him from relapsing. 3rd. Because the associated members praying for one another will obtain for the less fervent among the brethren the graces which they would not merit by their own prayers and good works. Hence, without speaking of other advantages which may be derived from pious associations, they should be considered as a sort of necessary help to human weakness, and a powerful preservative against inconstancy in good, and against a fatal obstinacy in sin. An association of this kind is like an army that storms a city and carries all before it. Their mutual and united prayers serve to make the particular prayers which are joined thereto, mount up to heaven and reach the throne of God: as a river serves to carry a drop of water to the ocean, which by itself could never reach so far. Hence St. Francis de Sales, in his introduction to a devout life recommends pious christians "to enter wil-

lingly into confraternities, to countenance them by their good example, and to co-operate with their brethren in their good designs, God being glorified by such a union of good works."

Hence to run down and decry confraternities on account of the faults of a few individuals, belongs only to the emissaries of satan, who make it their study to withdraw the faithful from the service of God, and to prevent the practice of virtue, and good works, for which they themselves have no relish. As for those profane writers and scoffers who pretend to glory in the character of christians, and catholics, and yet are not ashamed to make a jest of confraternities, and Indulgences, and to make them the favourite subject of their sarcasms and ridicule, they plainly shew how void they are of the spirit of God or of religion in censuring such pious institutions as the church of Christ approves of and recommends.

Truly all abuses in devotion are to be condemned, but it should be recollected at the same time that there must be a mixture of good and bad to the end of the world. Mat. c. 18. Now if it be deemed useful and necessary to establish societies and associations, the object of which is to promote the temporal

interest and advantage of the members thereof, why should pious catholics be censured or laughed at for forming associations to promote the honour and glory of God and to secure their eternal happiness ?

We should not therefore be surprised that devout catholics have established so many religious associations in the different nations of Christendom, and that thousands of all ranks, states and conditions, lay and ecclesiastical wished to be incorporated therein, that they may be partakers of the salutary advantages which can be derived from them.

*The Rules to be observed in establishing
Confraternities.*

We shall confine ourselves to those general rules common to all Confraternities in different states and kingdoms.

At the instance of the original Confraternities which were well known and approved of, many others were established in different parts of the christian world, whose legality was much less certain, and consequently whose privileges and Indulgences must be at least doubtful.

To remedy these serious inconveniencies and to prevent a recurrence thereof, Clement 8th, by the constitution, *Quæcumque*, &c., of the 7th of December, 1604, made several rules for establishing Confraternities, and confers upon them a right to the privileges and Indulgences granted by the Holy See.

He at first complains at length of the number of abuses in this respect; afterwards he decrees as follows :—

1. He wishes that notwithstanding every concession made by his predecessors or by himself, the Superiors of all religious Orders or Institutions whatever, would not establish more than one Confraternity or Congregation in their Churches or in any other Church, he ordains, that even for this it is necessary to have the written authority of the Bishop of the place, specifying the pious exercises or works of christian charity which the members intend to perform.

2. The Arch-confraternities or general associations cannot affiliate more than one Confraternity or Sodality in each city, town, or village, which ought at first to be established by Apostolic authority, or by the authority of the Ordinary, and not to be united to any

other Order or religious Institute, or Arch-confraternity or Association.

3. This Confraternity or Sodality thus erected or affiliated, shall be entitled only to the favours, privileges, and Indulgences specially or expressly granted to the original or Arch-confraternity, and not the favours which have been conferred upon the latter by any extension or communication whatever.

4. The statutes or rules of the Arch-confraternities and general Association, or Sodalities, cannot be adopted by particular Confraternities and Sodalities without the consent of the Bishop, who will previously examine them in order to approve or modify them according as times and circumstances may require : besides he will retain the privilege of revising and modifying them again, if he thinks fit.

5. The Indulgences peculiar to each Confraternity ought to be authenticated by the Bishop and should not be published without such authentication. If there were question of a new Confraternity, not known in the Church, or of a special concession of Indulgences granted to an association already in existence, the Bishop would require to see the rescript, and would give express permission to publish the Indulgences contained therein.

But when there is question of Confraternities known every where, after the Bishop permits the establishment of one in a church or parish of his Diocess, he thereby permits that the Indulgence attached to the Arch-confraternity, and communicated, be announced to the brethren. Their authenticity is public, there is no necessity of any other promulgation.

6. Orders and religious institutions, arch-confraternities and congregations, which affiliate to themselves other confraternities and sodalities, must follow exactly the formula of affiliation approved by the Pope, for otherwise they cannot communicate the favours and privileges which they themselves possess. Paul 5th, by his constitution, "*quæ Salubritor*," of the 23rd of December, 1610, confirming this regulation of Clement 8th, prescribed under pain of nullity, that the formula which he had approved should be always observed.

7. Confraternities or sodalities of the same kind, that is, such as are legitimately aggregated to a religious order or institution, to an Arch-confraternity or general association, can only be partakers of the privileges, Indulgences, and special favours which the original Institution enjoys; so that the directors of

particular confraternities should confine themselves to the announcement of these favours and advantages to the people, always taking the precaution that the Ordinary acknowledge their authenticity, and permit their publication in his Diocese.

8. The aid given under the title of alms, should be remitted to the Directors of the Confraternities : they can only be received according to the rule prescribed by the Bishop of the place, and expended only in repairing and ornamenting the churches of the parent or affiliated orders, so as to make it evident that a person enjoining such a sodality was not influenced by interested and selfish motives, but from higher considerations.

It is forbidden to expose in the churches or oratories, plates, tables, or boxes for the purpose of collecting the offerings of the faithful in the name of Confraternities.

9. No Priest, regular or secular, can hear the confessions of members of confraternities, in virtue of the privileges which these associations possess, unless he be approved at Rome by the Vicar of his Holiness for the city, and elsewhere by the Ordinary of the place.

10. The same Pope ordained by the same

constitution, that all existing Confraternities or Sodalities under what title soever, should take out fresh letters of affiliation to the religious orders or institutes, Arch-confraternities or congregations to which they belonged, according to the form approved of by him, and this within the space of one year, if they were in Europe, and two years, if they were in any other part of the world, under pain of being deprived of all the privileges, favours, or Indulgences which they enjoyed.

11. The letters of affiliation should be forwarded without remuneration, though spontaneously offered.

12. If the superiors or directors of confraternities acted contrary to this rule, or any of these already stated, the associations which they would thus establish would be null and deprived of all privileges, and they themselves would incur the severest canonical punishment.

Such is the substance of the Bull of Clement the 8th, it is at present in force, and serves as a rule wherever the Pope does not abrogate any part thereof by a particular Indult: the Bishops themselves, having obtained authority to establish confraternities in the churches or chapels of their Diocess ought to be guided by

it; for the delegation which they receive always supposes a general law or rule, unless there be an express exception to the regulations already made. They ought therefore to have a fixed form for each of the confraternities which they have power to establish and to forward it in an authentic manner when they consent to its establishment, in order that such document may be preserved in the Archives of the parish as a proof of the authenticity of said confraternity. Mention should be made of the Indult granting this permission.

NOTE. Almost all the confraternities are entrusted to the care of religious orders; the respective Superiors grant permission for their erection in the particular churches where it is required, to be regulated at the same time by the rules laid down by Clement the 8th, and communicate to them the privileges which they possess themselves, to that effect; so that the act alone of establishing the confraternity does not entitle its members to gain the Indulgences thereof, it is necessary, besides, that the affiliation should have taken place according to the prescribed form, which is found in Ferraris T. 2. p. 499.

Bishops can without delegation, establish in

their Dioceses every sort of confraternity, but they will not enjoy the Indulgences attached to Arch-confraternities until they receive the Indult of affiliation. But if they establish them by a special delegation of the Pope, nothing more is required to entitle such confraternities to all the Indulgences. Such has been the answer made to M. de la Myre, bishop of Mans.

From what has been said No. 2, there cannot be more than one confraternity of the same kind in one place, for instance, two churches in the same town cannot have each a confraternity of the Rosary or Scapular.

Benedict the 14th, relates in vol. 6, of his works page 129, that there was an important discussion at Lisbon between the Dominicans on one part, and the parish Priest of the conception on the other part, on account of the confraternity of the Rosary which the parish priest had obtained for his church in the year 1715. Doubting the validity of this confraternity on account of the clauses contained in the Bull of Clement the 8th, he wished to have it confirmed by a special grant of the Holy See; the congregation of Indulgences having heard the arguments of the Dominicans, decided

that the last confraternity should be suppressed, notwithstanding all the reasons that were assigned by the Parish Priest.

The congregation of Rites have made the same decision July 17th, 1640, in similar disputes at Forli and Navarre between the Franciscans of strict observance and the Minors about the confraternity of the Conception and that of the Rosary. (Ferraris T. 2. p. 504.)

In order to establish two confraternities of the same kind in two different churches, it is required that they be three miles distant from each other, according to the form approved by Clement the 8th, and which many Popes in their rescripts and decrees have decided or taken for granted. (Ferraris ibidem page 500, 504.)

EXCEPTIONS TO THE ABOVE GENERAL RULES.

1st. The confraternities of the B. Sacrament can be established in all the parochial churches or chapels, however contiguous they may be, though other confraternities may have been already established there, by a decla-

ration of the congregation of Indulgences Feb., the 7th, 1607, approved by Paul the 5th. The congregation of Bishops made a similar decision Feb., the 3rd, 1610.

2. The confraternity of the Christian Doctrine. By a decision of the congregation of Indulgences Feb., the 7th 1610. And Innocent the 11th, strongly recommends in his circular, June the 16th, 1686, to all the Bishops to multiply these as much as possible.

3. There is also an exception in favour of confraternities legitimately established before the publication of the Bull "*quæcumque*" of Clement the 8th, for it is said without restriction that they can be confirmed, which the congregation of Indulgences has done Sept., 27th, 1607.

4. The existence of one confraternity in a church or chapel does not prevent the establishing of another under a different *title*: and with more reason of a different *kind*: hence we may have in the same chapel the confraternity of the Scapular—Rosary—Sacred Heart—Christian Doctrine, &c., by a decision of the court of Rome Jany., the 18th, 1745. (Ferraris T. 2. p. 508.)

ON CONFRATERNITIES IN PARTICULAR.

THE number of spiritual confraternities now in existence in different parts of the Catholic Church is very considerable, each having its statutes, its rules, and peculiar privileges. One cannot know exactly the advantages and conditions of each except from authentic documents, which constitute its canonical existence.

The members of the different confraternities and those who wish to join them ought to be carefully instructed in these particulars. They should be made acquainted with the advantages attached to them, and the conditions for obtaining them ; while pains must be taken to prevent them from entertaining foolish and superstitious opinions, unworthy of and contrary to the interests of religion.

To effect this, the Parish Priests and other directors of confraternities ought not to refer blindly to the little books which are sold without being approved of or sanctioned ; they should be carefully examined before they are recom-

mended, in order to ascertain whether they contain any thing which is not strictly true.

I do not propose treating in detail, or even briefly, of every confraternity in the Church, but merely of those in existence in this country.

CONFRATERNITY OF THE SACRED HEART.

PRELIMINARY OBSERVATIONS.

THE particular and precise object of the devotion of the Sacred Heart of Jesus, is the adorable heart of the Son of God; a living Heart, by its union with the most holy Soul; a divine Heart, by its hypostatical union with the person of the Word of God. It is this Heart, considered on the one hand, inflamed with an infinite love for man; and on the other hand, as outraged by the ingratitude of those very men for whom he has suffered the most bitter and excruciating torments, and for whom he was pleased to be nailed to the tree of the cross. All these different objects united; objects so sublime, so admirable, so divine, and so amiable, ought to excite in us two sentiments truly just and rational, which constitute the

particular end proposed in this devotion; namely, an ardent love for Jesus Christ, which should, as far as possible, correspond to the love with which his divine Heart burns for us, and a bitter sorrow for the outrages which are daily offered him; which sorrow may in some degree compensate for the ingratitude of men. All the exercises of our devotion to the Sacred Heart of Jesus ought to be directed to these two objects.

This devotion must be as ancient as christianity: Jesus Christ has employed in these latter times, an humble and obscure but most holy nun to renew this devotion; namely, Mother Margaret Mary Alucoque, a religious of the Visitation, who died, aged forty, in the odour of sanctity, in the Monastery of Paroi-le Monial, in Charolois, in the year 1690.

She relates how “ Jesus Christ revealed this devotion to her, whilst prostrate before the blessed Sacrament, during the octave of the feast, I received from my Saviour extraordinary marks of his love, and animated with a desire of making a suitable return, and of repaying love for love, he replied, ‘ you cannot please me more than by doing what I have so often required of thee.’ Then disclosing to

me his divine Heart, he said, 'Behold this Heart, which has loved man to such excess, that it has exhausted and consumed itself to testify to him his love. In return, I receive from the greater number nothing but ingratitude, contempt, irreverence, sacrilege, and the coldness which they manifest in this sacrament of love. But what I feel more sensibly is, that I am treated in this manner by persons peculiarly consecrated to my service. It is for this reason that I require of thee, that the first Friday after the octave of the Blessed Sacrament be dedicated as a special feast to honour my Heart, in making reparation to it by acts of atonement, and going to communion on that day, in order to repair the indignities which the blessed sacrament received during the time it has been exposed on the altars. I promise thee that my Heart shall be dilated to impart abundantly the influence of its divine love to those who shall render this honour, or cause it to be rendered to my Heart.' 'But, my Lord,' said Sister Margaret, 'to whom do you address yourself? To a poor miserable creature,—to so wretched a sinner, whose unworthiness is calculated to frustrate thy design?' 'Alas!' replied our

Saviour, 'don't you know that I employ the most feeble instruments, to confound the proud; and that it is through the poor and humble in spirit I shew my power with greater éclat and splendour, in order that they should attribute nothing to themselves?'

'Enable me, therefore,' replied the sister, 'to do what thou commandest.' He then said, 'speak to my servant, Father la Colombiere, and tell him from me, to do all that he can to establish this devotion, and to give my heart that satisfaction. Let him not be discouraged by the difficulties he will have to encounter, for he shall not want for assistance: but he ought to know that he who mistrusts himself in order to place his entire confidence in me, is all-powerful.' "

The devotion to the Sacred Heart has had numerous opponents from the commencement, and probably has to the present moment, even among christians: but if they deliberately and dispassionately view its object and its end, as explained above, instead of finding any thing to alarm christian prudence, they will find nothing but what is calculated to command their praise and admiration: and it may be truly said that it can only be opposed by those

who will not be convinced by the force of reasoning, by the evidence of facts, by the weight of authority, nor by the best authenticated miracles ; for the present devotion to the Sacred Heart of Jesus is based upon those solid proofs. Such folks are accustomed to believe only what they will see with their own eyes, and to reject every thing without examination which is beyond the narrow limits of their comprehension, and to ridicule what is most venerable in religion.

We should despise the support of such men as well as their criticism : being men without religion, their opinions should have little weight. The mysteries of religion, according to the Scripture, are hidden from the proud and the veil which most effectually conceals them from their eyes, is their own incredulity ; but those same mysteries which God hides from the worldly wise, and the prudent according to the flesh, he kindly reveals to the humble and lowly.

I shall conclude these observations by quoting two other passages from the life of Sister Margaret Mary Alacoque.

“I know of no exercise of piety in the spiritual life, better calculated to raise, in a short time, a soul to the highest state of sanctity, or

to make it relish the true delight which is found in the service of God, than the devotion to the Sacred Heart of Jesus. Yes, I assert with confidence, were it known how agreeable it is to Jesus Christ, that there is no christian how little soever he might be influenced by love for this amiable Saviour, who would not eagerly reduce it to practice.

“ Endeavour,” she says, “ that persons professing the religious state embrace it; for they will derive so many helps from it, that no other means would be necessary to re-establish the primitive fervour in the most lax communities, and to lead the most fervent to the summit of perfection.”

“ Our divine Saviour revealed to me, that those who are engaged in the ministry will be enabled to soften the most obdurate hearts, and will labour with wonderful success, if they themselves are penetrated with a tender devotion to this adorable Heart.

“ The laity will find in this devotion all the helps necessary for their state; namely, peace in their families, comfort in their troubles, and the blessings of heaven in all their undertakings. It is in this adorable Heart that they

will effectually find refuge during their lives, and especially at the hour of their death. Ah! how sweet it is to die after having had a constant devotion to the sacred Heart of him, who is to be one day our judge ! In fine, it is evident that there is no person in the world who would not experience every assistance from heaven, had he for Jesus a grateful love, such as is evinced in the devotion to his Sacred Heart."

In another place she says, "our Lord discovered to me treasures of love, and abundance of graces, which should be imparted to those persons who would consecrate themselves, and sacrifice all to procure for this adorable Heart all the honour, love, and glory in their power ; but treasures so great, that it is impossible for me to express them. This amiable Heart, as being the source of all good, ardently desires to be known to men, over whom it wishes to establish its empire, in order to supply their wants ; for which reason, he wishes that they should address him with confidence, and I think that there is no method more efficacious for obtaining what we ask, than by offering it through the mediation of the adorable sacrifice of the Mass.

"He revealed to me, that the desire he had

of being perfectly beloved by men, had induced him to manifest to them his Sacred Heart ; and to give them in these latter times, this last effort of his love, thereby proposing an object so proper to engage them to love him, and to love him sincerely ; that in this Heart he opened all the treasures of his love, grace, mercy, sanctification, and salvation, which his Heart contains ; that all those who would wish to render to it, and to obtain for it, all the love and honour they could possibly procure, should be enriched with a profusion of those treasures, of which this divine Heart is the fruitful and inexhaustible source."

" He assured me also, that he took a particular pleasure in seeing the interior sentiments of his Heart and of his love honoured under the figure of a sensible heart, such as he shewed me, and of which he wished to have a picture exposed in public, in order to touch the insensible hearts of men : he promised at the same time that he would fill with abundance of the treasures of his graces, the hearts of those who would honour it, and that all sorts of blessings and favours would abound wherever this picture would be exposed for particular veneration."

“ But what caused me at the same time a degree of anguish, the most acute I ever experienced, was, that when this Heart was presented to me, I heard these words : ‘ I have an ardent thirst to be honoured and loved by men in the sacrament of my love, and notwithstanding, I rarely find one, who endeavours, according to my desire, to allay my thirst by any return of love.’

Notwithstanding all the opposition this devotion had to encounter, it spread with such wonderful rapidity all over the world, (embracing among its members persons of all ranks,) that from the year 1803 to 1822 there were 1962 aggregated sodalities : but how many must have been associated since that time, and what a prodigious number of fervent souls compose this great family ! and though separated from one another, they are united by the ties of common love in the adorable Heart of Jesus.

Besides the Indulgences granted by several Pontiffs to encourage various practices of devotion to the Sacred Heart of Jesus, Cardinal Somaglia, Vicar of his Holiness, for the city of Rome, permitted the secular priests of the Congregation of St. Paul, the 14th of Feb.

1801, to establish a confraternity in honour of the divine Heart in their Church, St. Mary ad Pineam. Pope Pius 7th, granted many Indulgences to it, by a brief of the 7th of March, in the same year, and by another perpetual brief Jany., the 25th, 1803, he declared this association an Arch-confraternity, and has empowered the priests of the congregation of St. Paul to aggregate to the sodality of the most Sacred Heart of Jesus, erected by them in the City of Rome, all the sodalities of the S. Heart throughout the world, erected or to be erected according to their association, and to communicate to them the Indulgences which have been granted to the sodality itself in Rome. He enriched it successively by other briefs and rescripts with singular privileges of which the following are the principal.

1. He permitted the establishment of several confraternities in the same place, if the convenience of the people required it.

2. That particular confraternities could be united to a confraternity of a different kind, already affiliated to an Arch-confraternity.

3. That on the day on which one of these confraternities is established, the office of the Sacred Heart may be said, also a solemn or

private Mass any day except it be a Sunday or a feast of the first or second class, or a feria or privileged vigil, but always with the consent of the Bishop.

4. That the annual feast of the Sacred Heart which is fixed on the first Friday after the octave of Corpus Christi, can be transferred with the plenary Indulgence to any other day in the year, with liberty to say all the masses of the feast, but always with the approbation of the Bishop.

5. That it can be united to all the confraternities of the Sacred Heart lawfully established all over the world. By a rescript of the 16th, of July, and the 12th, of December, 1814.

RULES.

1. To promote more effectually and more extensively this devotion among all classes of people, it is strictly forbidden to receive any money for the enrolment of Individuals or to require any yearly subscriptions.

2. Among the statutes of this sodality it is ordained that three masses should be celebrated in Rome every month for the deceased members of this congregation.

3. It is most earnestly recommended that all the associates (without however imposing it as an obligation) will approach the holy communion once a month, and that they will occasionally offer up a communion or say the third part of the Rosary, or perform some other work of devotion for the eternal repose of the deceased members of the sodality.

4. It is a commendable practice that, wherever the sodality is erected throughout Ireland and England, one Mass in each establishment should be offered for the spiritual and temporal welfare of the associates, and of their relatives and friends, as also for the eternal repose of the deceased members of this sodality, on the first Friday of every month.

5. To effect this the Rectors of all the sodalities of the S. Heart in this kingdom should provide that mass be punctually celebrated, as above on the first friday of each month.

6. It is recommended that there should be a picture suspended or placed over the altar in the chapel where the sodality is erected, representing the Sacred Heart of Jesus, which the faithful should frequently visit, if circumstances permit, to honor and venerate this most sacred heart.

They may recite the prayer called, *the little Crown, or Rosary of the Heart of Jesus*, or such other prayers and devotions as may seem best calculated to inflame their hearts with love for their dearest Redeemer.

These visits and other devotions here mentioned, even the daily recital of the Lord's prayer, Hail Mary, Credo and Verse, are not obligatory, being mere acts of supererogation. The only fault, or rather loss sustained, is, that when through negligence these devotions are omitted, they do not receive the Indulgence and spiritual blessings annexed. There is no prescribed hour of prayer enjoined on the members of this recent association of the Sacred Heart.

To become a member of this Sodality, to gain the Indulgences annexed, and to partake of the good works performed by the associates, it is required (besides the spiritual conditions,) to have the name enrolled in the Register, where this pious association is established by the authority and grant of the priests of the Congregation of St. Paul at Rome.

*The mode of establishing the Confraternity
of the Sacred Heart and admission of
Members.*

A PARISH PRIEST who wishes to establish this Confraternity in his parish, ought in the first instance to obtain the consent of his Bishop *in writing*; which he will transmit to the Secretary of the Arch-confraternity at Rome, with his own application, assigning the motives. When he receives the diploma of erection and affiliation, he will present it to the Bishop, who will ascertain its authenticity; he will also permit its use, and will name the directors of this new institution, who will proceed to the execution of this diploma in the following manner:--

1. He will appoint a day with the advice of the Bishop to proceed to the inauguration of this confraternity, for which there will be a novena, or at least three days prayer, attended with a sermon in honour of the Sacred Heart.

2. On this day all the priests will read the Office of the Sacred Heart, privately as well as publicly.

3. On this day the diploma of the association

will be read publicly : the new members will go to communion, afterwards, each will get a picture of the Sacred Heart, and a certificate of admission. However this certificate is not absolutely necessary.

When the Bishop has the power of establishing this confraternity, it is to him the priests of his Diocese who wish to obtain this favour should write : the confraternity being canonically established by him, in accordance with his delegated powers, the members gain all the following Indulgences, but they cannot participate in the spiritual advantages of the other confraternities of the world, until they will be legitimately associated with that of Rome

His present Holiness, Pope Gregory XVI, by an Indult of the 26th of June, 1831, granted to the Bishops of Ireland the extension of those Indulgences to the Sodalties of the Sacred Heart, which were and would be established in their respective Dioceses. He extends also to these sodalties all the spiritual favours and privileges conferred on the Arch-confraternity in Rome.

Each of those particular sodalties ought to keep a Register given in charge to the di-

rector or to a Secretary, in which all the names of the members will be inscribed, according to the order of admission.

*Act of Dedication to the Sacred Heart of
Jesus, or Form of Certificate to be
signed by each associate.*

To promote the glory of Jesus. who for us was nailed to the Cross, and of his divine Heart, glowing with love for mankind in the most blessed Eucharist, and at the same time to make reparation for the offences which are committed against his divine Majesty in this sacrament of love. "I, N. N. do freely and willingly associate myself to this pious sodality, hoping thereby to participate in the Indulgences and other spiritual benefits annexed thereto, for the expiation of my sins, and the relief of the suffering souls in purgatory. O sweetest Jesus, may the members of this Sodality abide in thy Sacred Heart, that, observing thy saving precepts, and faithfully discharging our respective duties, we may be daily more and more inflamed with the fire of thy divine love. Amen."

PLENARY INDULGENCES.

A **PLENARY** Indulgence on the day of enrolment, provided they confess, communicate, and pray with the intentions of the Pope.—Rescript, March 7th, 1801

2. A Plenary Indulgence on the day on which the feast of the Sacred Heart is celebrated by the order or with the consent of the Bishop, or on the Sunday following.—(Rescript, March 20th, 1802.)

3. The first Friday or the first Sunday of every month.—(Rescript, July 3rd, 1803.)

4. Any one day of the month at their option, (Rescript, July 15th, 1803, and July 5th, 1805,) and another plenary Indulgence one day of the month, at option, to be obtained by those who will say three “Gloria Patris” in honour of the most holy Trinity, every day, one in the morning, one in the course of the day, and one at night, in thanksgiving for the privileges granted to the blessed Virgin.—By a Rescript of the 15th of Nov. 1802,

5. At the hour of death by invoking the holy name of Jesus interiorly, if unable to do so with the lips.—Rescript, 7th of March, 1801, and March 20th, 1802.

6. A plenary Indulgence on Christmas-day, Holy Thursday, Easter Sunday, and Ascension Thursday.—(Rescript, Nov. 15th, 1802.)

7. On the principal festivals of the blessed Virgin, namely, the Conception, the Nativity, the Annunciation, the Purification and Assumption, the feast of all Saints, and the commemoration of all Souls; on the feast of St. Joseph, of St. Peter and St. Paul, and of St. John the Evangelist.—(Brief, April 2, 1805.)

8. On the six Fridays, or six Sundays immediately preceding the feast of the Sacred Heart of Jesus.—(Rescript, March 4, 1816.)

To gain these Indulgences, besides saying every day the *Pater* and *Ave*, &c., they must confess, communicate, and visit the Chapel of the Confraternity, or if they cannot do so they must perform some work of piety prescribed by their Confessor, not as a sacramental penance, but as a condition for gaining the Indulgence.

PARTIAL INDULGENCES.

1. Thirty years and thirty quarantines on the three days immediately after Christmas day, on the Circumcision, Epiphany, Septuagesima, Sexagesima, and Quinquagesima Sun-

day, Good Friday, and Holy Saturday: and during the Octave of Easter, including Low Sunday, St. Mark, and the Rogation days before the Ascension, on Pentecost Sunday, and during the Octave.

2. Twenty-five years and twenty-five quarantines on Palm Sunday.

3. Fifteen years and fifteen quarantines on Ash-Wednesday, the 4th Sunday of Lent, the 3rd Sunday of Advent, the Eve of Christmas, at the Midnight Mass, and at the second Mass.

4. Ten years and ten quarantines on the 1st, 2nd, and 4th Sundays of Advent, all the days of Lent not included in those already mentioned, the Vigil of Pentecost, and on the three days of quatuor tenses of the four seasons of the year.—(Rescript, April 2nd, 1805.)

5. Seven years and seven quarantines on the Visitation and Presentation of the blessed Virgin, on the feast of the Apostles not already mentioned.

6. The same on all the days of the Novena or nine days preceding the feast of the Sacred Heart of Jesus. These Indulgences are granted in the rescripts already quoted, and another of March 4th, 1806.

7. Seven years and seven quarantines on

each of the four Sundays which immediately precede the feast of the Sacred Heart of Jesus.

8. Sixty days for every pious work performed by any member.

All these Indulgences are applicable to the souls in Purgatory.

CONDITIONS NECESSARY TO GAIN THE INDULGENCES.

1. To be entitled to the plenary and partial Indulgences of this confraternity, it is necessary to be enrolled in the register kept for the purpose, to pray with the intentions of the sovereign Pontiff, and to recite daily, one Pater, Ave, Credo and the following ejaculatory prayer.

“O sweetest heart of Jesus I implore,
That I may ever love thee more and more.”

2. It is necessary besides confessing and receiving to gain the plenary Indulgences of No. 6, and 7, and the partial Indulgences of 1, 2, 3, 4, and 5, to visit the chapel of the confraternity, or if one cannot, to perform some work of piety, enjoined by the confessor not as a sacramental penance, but as a condition to gain the Indulgence. It is not neces-

sary that this work of piety be determined each time; the confessor can say to his penitent, who, he knows, cannot visit the chapel or altar of the Sacred Heart as often as such a visit is necessary to gain an Indulgence; "you can perform such a work in place of visiting the Blessed Sacrament in such a church or chapel."

3. To gain the plenary Indulgence No. 8, and the partial No. 6, it is necessary to visit a church or chapel in which the feast of the Sacred Heart is celebrated, and in case a person cannot do so, to perform some work of piety prescribed by the confessor.

It is recommended to the directors of the members to perform weekly, or at least every month, a public exercise in honour of the Sacred Heart, at which the members will be invited to be present: the priests of the congregation of St. Paul do so every Sunday in their Chapel of St. Mary ad Pineam: but this exercise is not essentially necessary to gain the Indulgences.

All that has been said about the confraternity of the Sacred Heart is taken from a work printed at Rome in 1822, for the use of the Arch-confraternity.

It is recommended to the directors of those confraternities to perform some public exercise of devotion in honour of the Sacred Heart, at which the members should be invited to assist. But this is not an essential condition to gain these Indulgences.

That all the faithful may more easily partake of these heavenly treasures, Pius VII, by a Rescript of the 15th of May, 1816, was pleased that the said Indulgences, which were only granted to the members of the Sodality of the Sacred Heart, should be likewise extended to the faithful in every part of the world, who cannot form themselves into a confraternity, and who may find it difficult to get their names enrolled in the pious association existing in Rome, or in any other sodality duly established, provided they fulfil the conditions above specified.

OF THE CONFRATERNITY OF THE BLESSED SACRAMENT.

It may be asked in what does the devotion of this confraternity differ from that of the sodality of the Sacred Heart?

To prevent confusion in the minds of the

faithful on this subject I shall briefly explain the difference between both these devotions.

They differ in the object, the motive, and the end.

1. The object of one is the adorable Heart of Jesus in the blessed Eucharist, without any relation to the other parts of his sacred body, and in the other, the body of Jesus Christ, whole and entire, as hidden under the sacramental species is proposed to our adoration, without any special reference to his Sacred Heart.

2. The motive is also different.

The motive of the devotion practiced towards the blessed Eucharist is the infinite dignity of Christ's most adorable body hypostatically united to the divinity, and worthy of the adoration of men and angels; whereas the motive of our devotion to the Sacred Heart is, first, the infinite love he bears us in that heart, united in like manner to the divinity; and 2ndly., the many injuries, affronts, and indignities it receives in return from ungrateful men. This distinction is too obvious to require further explanation.

3. The end proposed in these two pious institutions proves their total difference.

The Church in appointing the feast of the blessed Eucharist, encourages the faithful servants of Jesus Christ to pay him that tribute of praise, adoration, and love, which is due to him in this ineffable mystery. Now the end proposed in the devotion of the Sacred Heart, is to excite us to make a solemn atonement for the many injuries and outrages offered to the divine love, in the abuse and profanation of the sacrament of the altar, an atonement directed to the adorable heart of our Saviour as the source and seat of his affections and love, an atonement which cannot be the end of our devotion to the blessed sacrament, which devotion is perfectly independent of the sacrilegious indignities committed against the real presence, and which would equally subsist if God was duly honoured in this sacrament, as his sovereign independence, and our infinite obligations, would still demand this acknowledgment of our love and gratitude.

This Sodality was first established in Rome in the commencement of the 16th, century, in the church of St. Mary of Minerva.

Paul the 3rd, made the members thereof partakers of all the *graces*, privileges, exemptions and Indulgences already enjoyed by very

many confraternities established at Rome at the time, and approved by his predecessors, besides the following special ones. (Bull Nov. 30, 1539.

1. A plenary Indulgence in the form of a jubilee on the day of admission, on condition that they confess and receive and pray with the intention of the Church.

The same Indulgence three times during their lives.

2. All the confraternities of the Holy Sacrament established elsewhere on the model of that at Rome, will be entitled to the same privileges, graces and spiritual advantages already granted, or hereafter to be granted, and this, without a new concession and special association, as declared by the congregation of Indulgences Feby., 15, 1508.

Paul the V, granted on the 3rd, of November, 1606:—

1. A plenary Indulgence to the brethren who having confessed and received would assist at the solemn procession of the Blessed Sacrament which the confraternity are in the habit of making on Thursday the octave of Corpus Christi: it has been fixed by Innocent the 3rd, on Friday after the octave.

2. The same Indulgence is granted to those who not being able to assist at the procession, will confess, and receive and pray with the intention of the Church.

3. A similar Indulgence to the members at the hour of death, who, having confessed and received, will invoke the name of Jesus with the heart if they cannot do so with the lips.

PARTIAL INDULGENCES.

4. Seven years and seven quarantines to the members who confess and receive on the feast of Corpus Christi and pray with the intentions of the Church.

5. An Indulgence of 100 days every Friday in the year by visiting the Church where the confraternity exists.

6. 100 days every time they assist at the offices or processions of the confraternity.

7. Seven years and seven quarantines, if, having confessed and received, they assist at the procession the 3rd, Sunday of the month or on Holy Thursday.

8. 100 days for visiting the Blessed Sacrament on Holy Thursday wherever it may be, and praying with devotion.

9. 100 days for accompanying the body of any of the faithful to the grave. (Clement X, January 24th, 1673.

10. Benedict the 14th, granted on the 2nd, of August 1749, an Indulgence of 100 days to the members every time they are present at mass in the Church or Chapel of the confraternity, or at the procession made with the authority of the Bishop, or entertain a poor person, or reconcile enemies, or bring back those who are straying from the path of virtue, or who instruct the ignorant, visit the sick, prisoners, or who perform a spiritual or corporal work of mercy, or who will perform any other work of piety or charity.

11. The same Pope by his decree of the 13th, of Sept., 1749, made all these Indulgences, plenary and partial, applicable to the souls in Purgatory.

The members are to recite three Paters and Aves, and the Creed every day. The name of the person wishing to become a member is written in a Register kept for the purpose.

The form of reception into the Confraternity of the Blessed Sacrament, as established for the Kingdom by a decree of Pope Pius the 6th, at the instance of the Most Rev. Dr. James Butler, late Roman Catholic Archbishop of Cashel, dated the 24th of January, 1779.

RULES.

1. All persons to be received into the Confraternity, are to be in a state of trial or probation, at least six months, during which time they are to receive the Blessed Eucharist, on the third Sunday of each month.

2. They are to have a certificate of approbation from their spiritual director; and to be recommended as fit persons for the confraternity, by two of the old members, who know them well.

3. During the six months probation, they are to make a general confession, with the approbation of their spiritual director; and as a plenary Indulgence is to be gained on the day of their reception, they are to go to communion on the morning of the same day.

4. Each person to be received, holds a lighted candle and kneels before the Altar, if the cer-

emony is performed in a chapel; and the clergyman who officiates, blessing himself says.

V. Adjutorium nostrum in nomine Domini

R. Qui fecit cœlum et terram.

OREMUS.

Actiones nostras, quæsumus Domine, aspirando præveni et adjuvando proseguere; ut cuncta nostra oratio et operatio a te semper incipiat; et per te cœpta finiatur per Christum Dominum nostrum. Amen.

Then the Clergyman says to the person or persons to be received:

Q. What do you ask of God, and of his Church?

A. Of God I ask grace and mercy; and of his Church I ask the favour to be received into the Confraternity of the most Holy Sacrament of the blessed Eucharist.

The Clergyman then says:

If you desire to become a worthy member, (or worthy members) of that venerable society, you must keep the commandments of God and of his Church, and religiously observe the rules of that confraternity.

Each person answers:

God grant me grace so to do.

OREMUS.

Fratres charissimi, ut quod frater iste, (vel soror ista) ore quæsit, opere feliciter compleat auxiliante, Domino nostro Jesu Christo; qui cum Patre et spiritu Sancto vivit et regnat in secula seculorum. Amen.

OREMUS.

Adesto, Domine, supplicationibus nostris; et hunc famulum tuum (vel hanc famulam tuam) benedicere ✠ dignare quem (vel quam) in tuo Sancto Nomine hujus nostræ congregationis consortem recipimus, ut, te, largiente, vitam accipere mereatur æternam, per Christum Dominum nostrum. Amen.

The Clergyman, and all persons present kneel, whilst the *Veni Creator Spiritus* is sung or recited.

Veni, Creator Spiritus,
Mentes tuorum visita:
Imple superna gratia
Quæ tu creasti pectora.

Qui paraclitus diceris,
Donum Dei Altissimi
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu, septiformis munere,
Dexteræ Dei tu digitus:

**Tu rite promissum Patris,
Sermone ditans gutturra.**

**Accende Jumen sensibus;
Infunde amorem cordibus;
Infirma nostris corporis
Virtute firmans perpeti.**

**Hostem repellas longius,
Pacemque dones protinus:
Ductore sic te prævio
Vitēmus omne noxium.**

**Per te sciamus da patrem
Noscamus atque Filium:
Te utriusque Spiritum
Credamus omni tempore.**

**Gloria Patri Domine,
Natoque qui a mortuis
Surrexit ac paraclito
In seculorum sæcula. Amen.**

V. Emitte Spiritum tuum et creabuntur:

R. Et renovabis faciem terræ.

**V. Confirma hoc Deus, quod operatus es
in nobis.**

**R. A Templo Sancto tuo, quod est in
Jerusalem.**

OREMUS.

Da nobis, quæsumus Domine, perseverantem in tua voluntate famulatum; et merito et numero populus tibi serviens augeatur; per Christum Dominum nostrum. Amen.

The Rules of the Confraternity, as observed in Thurles, &c.

1. To make a worthy communion on the third Sunday of every month, and to spend some time in fervent prayer, for the propagation of the holy Catholic Faith.

N. B. The plenary Indulgence to be gained on the third Sunday of every month may be applied to the souls in Purgatory.

2. To teach the Christian Doctrine, if appointed for the purpose, in English or Irish, to the old and young, in the Chapel and at the Stations for the Catechism, in town and country. To read pious books for them; and particularly to instruct and prepare the children and others for their first communion.

3. To visit the sick, if appointed for the purpose, those excepted who have fevers or other contagious disorders; and to exhort them, and to read for them. The men to visit their sick brothers, the women their sick

sisters. In fevers and other infectious complaints, particular persons are to be expressly appointed for that most charitable work.

4. On the 3rd Sunday immediately after the death of one of the Confraternity; the communion, the plenary Indulgence, and Mass of that Sunday, are, in a special manner to be offered for the soul of such deceased member.

5. All the members of the Confraternity of the parish, both in town and country, are to assist at the anniversary for all the deceased members: and to offer a general communion on the anniversary day, or the Sunday before it, for the repose of their souls. On which occasion a list of all the deceased members of the parish is to be publicly read to the Congregation.

6. If any are convicted of a public and very scandalous crime, their names are to be withdrawn from the list of the Confraternity, and they are no longer to be considered as members of it.

Wherefore it is most earnestly recommended by the rules of the Confraternity of the Most Holy Sacrament, that on every occasion you prove yourselves truly pious and devout chris-

tians ; and that you edify your neighbour by a faithful compliance with every moral and religious duty ; being always mindful of these words of Jesus Christ, "Let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven."

Here the officiating Clergyman concludes the ceremony, by giving the following benediction :—

Pax et Benedictio Dei Omnipotentis, Patris, Filii et Spiritus Sancti, descendat super vos, et maneat semper. Amen.

N. B.—The obligations or rules of the Confraternity do not bind under pain of sin.

CONFRATERNITY OF THE CHRISTIAN DOCTRINE.

St. Pius the 5th, calls the teaching of the Christian Doctrine a duty most holy, and **Paul the 5th**, says that it is a work most useful to souls, and to the christian community.

This last mentioned Pope erected an Archconfraternity of the Christian Doctrine in the Vatican Church of St. Peter, and enriched it

and other similar confraternities with many privileges and Indulgences.

Pius the 6th, by his rescript dated the 10th of August 1788, grants to the members of the Christian Doctrine Society, the following

PLENARY INDULGENCES.

1. A Plenary Indulgence is granted to the new members on the day they are admitted into the Society, and their names enrolled in the Register book, provided they confess and receive.

2. A Plenary Indulgence is also granted once a month to those who regularly attend the Catechism, which can be gained on any chosen day within the month, when they approach the Holy Sacraments of Confession and Communion.

3. Finally, there is a Plenary Indulgence granted to every member of this Society at the hour of death, if they be truly penitent and duly disposed.

To animate the faithful to teach or to learn the Catechism, Paul the 5th, by a brief of the 6th, of October 1607. grants for ever to the faithful in general the following Indulgences:--

1. To School-masters and mistresses, who

on Sundays and festival days instruct their pupils in the Catechism, for each time an Indulgence of seven years.

2. To Fathers and Mothers who teach the Christian Doctrine to their children, servants and other persons in their employment, each time an Indulgence of 100 days.

3. To those, who for half an hour apply to the teaching or learning of the Catechism, each time an Indulgence of 100 days.

4. To all the faithful of any age, who assemble at school or in the chapel to be instructed in the catechism, if they go to confession on the feasts of the blessed Virgin Mary, an Indulgence of 3 years, and if they approach the Holy Communion, an Indulgence of 7 years.

5. To these Indulgences, Clement the 12th by a Brief of the 27th of June 1735, adds an Indulgence of seven years and seven quarantines, which may be gained by the faithful each time they attend at catechism, either to teach or be taught, provided they confess and receive the Holy Eucharist; and he grants to those who frequent this sacred duty a plenary Indulgence on the Nativity and Resurrection of our Lord Jesus Christ, and on the feast of St. Peter and St. Paul.

CONFRATERNITY OF THE SCAPULAR.

1. The object of this society is to secure the particular protection of the Blessed Virgin.

As this treatise is intended chiefly for the devout Catholic, who it is supposed is already sufficiently instructed on the question of the invocation of saints. I shall not trouble the reader with a dissertation thereon, but shall content myself with a quotation from the Council of Trent, (sess., 25th,) where the doctrine of the Catholic Church on this subject is clearly defined, viz, “that the saints who reign with Christ, offer up their prayers to God for men, and that it is good and profitable for christians to invoke them and to have recourse to their prayers, aid, and assistance in order to obtain blessings from God, through his Son Jesus Christ our Lord, who alone is our Redeemer and Saviour.”

It must be acknowledged that God has in innumerable instances yielded to the prayers of saints and angels in favour of sinners. This assertion is based on the authority of Scripture and the best authenticated miracles. It is no wonder therefore that Catholics should have recourse to the intercession of the saints and Angels. Now as it is natural that we should

address the saint on whom we think the Almighty has bestowed most graces and favours, Catholics have justly placed the Blessed Virgin in the first place, and for the simple and sufficient reason, that she is the mother of God.

Let us only reflect for a moment on this relationship, and we shall find abundant reason to give due honour to her on whom the Almighty has conferred the greatest favour that could be bestowed on man.

When the time appointed by the eternal decrees of God's wisdom for the redemption of man arrived, how is it accomplished? The second person of the adorable Trinity descends upon this earth, and conceals the splendour of his divinity within the chaste womb of the blessed Virgin, the most perfect being upon earth. His body is formed of her flesh. The Angel who brought the glad tidings of salvation, salutes this Virgin with these words, "Hail full of grace, the Lord is with thee! Blessed art thou among women." St. Luke, c. 1, v. 28. And with a prophetic spirit she herself says, "Behold from henceforward all nations shall call me blessed; because he who is mighty hath done great things to me." v. 48.

While the divine Redeemer is confined within her chaste womb, with what awe and reverence do all the choirs of the heavenly spirits look down upon this humble but holy temple of the Divinity! Contemplate (if you can without respecting the mother) the divine infant reposing in her arms after being fed from her breast! Lastly, we see the flesh of Mary formed into the body of Christ seated upon the throne of Heaven to be adored by men and Angels: and is it too much to place the body of the mother next to that of her son? If a child has a natural tendency to love the mother, shall we consider the Son of God, who is the author of that feeling, the only exception? Must not the mother enter into the feelings of her divine Son in becoming incarnate for the salvation of the world: and when she prays for sinners struggling against their enemies, are we to suppose he will not be inclined to listen to her in favour of those whom he came to save, and for whom he shed the last drop of his blood? The experience of ages has proved the contrary. It is no wonder, therefore, that she should be called the *Queen of Angels*, the *refuge of sinners*, the *comfort of the afflicted*, the *help of christians*, the *health of the weak*, &c.

We do not find in the lives of the saints, or in ecclesiastical history, an instance of a person truly devout, who did not select her as a mediatrix with her adorable Son, and though we do not discover that her clients, while they endeavoured to imitate her virtues, were ever disappointed, there is sufficient reason to believe that those who wear the livery or badge presented by her to St. Simon Stock, a Carmelite of eminent piety, will be under her particular protection.

The blessed Virgin appeared to him in a vision, and gave him a Scapular which remained in his hands, as a proof of the vision, and serves as a model for that which the members of the Confraternity should wear to ensure her particular protection.

Doctor Launoy published a pamphlet in 1653, against the existence of this vision; his principal argument is taken from the silence of the authors, who, in his opinion, ought naturally to have spoken of it.

Benedict 14th, refuted it in his splendid work on the canonization of saints, (vol. 4, part 2, c. 9.) and in his treatise on feasts (b. 2, c. 6): he considers this vision as certain.

As to the existence and authenticity of the

Confraternity of the Scapular, and its various Indulgences ; and that the Feast and Office of the Blessed Virgin were legitimately established and approved by several Popes, there cannot be the least doubt.

Clement the 8th, by his constitution of the 13th, of Nov., 1600, granted to the General of the Carmelites power to establish it according to his discretion wherever he pleased, and to receive secular persons into it either by himself or a delegate, and to regulate the exercises of devotion for it.

We have to observe 1st., that the scapular must be woollen, of a brown or black colour, the strings may be linen. As to the form it must be made in two parts, as it is to hang from the neck, so that one part may be upon the breast, and the other on the shoulders, and for this reason it is called, scapular, as being a garment which covers not only the breast, but the shoulders also. It is not necessary that the image of our B. Lady be sewed to the scapular, and therefore no one need scruple to wear the habit without it, as the Indulgences are gained by wearing the habit, not the image.

2nd. That in order to be enrolled in the

confraternity of the Holy Scapular of Mount Carmel, it is not enough that one should invest himself with a habit or scapular, but it is always necessary that the scapular be blessed and given by a person duly authorised by the order, whether a Carmelite or a secular Priest. When, however, the first is worn out, or lost, the brother may invest himself with another without getting it blessed, but it is better to have it blessed, and in this case any priest may bless it.

It is necessary to be registered in the book of the brothers of the confraternity canonically founded, for such is the ancient practice of this order.

If a person, through negligence or impiety, neglect wearing it, he may again put it on himself and be entitled to the Indulgence as formerly.

Though the Popes have not prescribed any devotion or particular obligation, it is, however, customary with the members to recite some prayers in honour of the Blessed Virgin, as her Litany, 7 *Paters* and *Aves*, and Gloria Patri, &c.

In the books for the use of the members of the Confraternity, it is recommended to

say 7 Paters and 7 Aves, to abstain from flesh meat on Wednesdays, or to say 14 Paters and 14 Aves, to recite the little office of the Blessed Virgin, or the canonical office, in order to gain the great Indulgence contained in the Bull, commonly called *Sabbatine*, said to be granted at Avignon, by Pope John 22, 1316, and commencing with these words, "*Sacratissimo ut in culmine.*"

It is said in this Bull that the Blessed Virgin appeared to John 22, and declared to him that the religious Carmelites would be absolved from every fault and punishment; that on Saturday after the death of those who entered their Order or Confraternity of Mount Carmel, and would have worn her habit, she would descend into Purgatory and deliver such of them as she would find there, and conduct them gloriously to the mount of eternal life, *provided they led holy lives on earth.*

The authenticity of this Bull has been stoutly combatted by certain critics, as may be seen in P. Alexander. It is objected that it is not found among the writings of John 22, that it does not resemble his style of writing, that his contemporaries have not spoken of it, and that it contains things incredible, such as a

promise of salvation, and certain deliverance from Purgatory precisely on the 1st Saturday after the death of those who had worn the Scapular. On the other hand, the Carmelites have always supported its authenticity: their reasons appear very convincing, so much so that M. Bouvier retracts what he said against them in the two first editions of his book on Indulgences. Clement X, in his brief of the 8th of May, 1673, and Benedict 14, in his work on the canonization of Saints, (T. 4, part 2, cap. 9.) and his treatise on Feasts, speaks of this Bull as a document whose authenticity is almost certain. In fine, P. Alexander himself agrees that the Indulgence mentioned therein can be published in accordance with the Sabbatine Bull, that eight Doctors of Sorbonne consulted thereon by M. de Harlay, Archbishop of Rouën, in 1648, answered to this effect;—"The words attributed to the B. Virgin can be understood of her descent into Purgatory by her prayers and protection; of the remission of the pain due for sin and of the deliverance of those who by the regularity of their lives and their devotion to Mary would have merited her powerful intercession on the day which is specially consecrat-

ed to her. Hence, a person can safely comply with the conditions required to obtain this Indulgence. If however a person neglected these conditions, he does not on that account forfeit his claim to the Indulgences of the Confraternity."

*Plenary Indulgences to be gained by the
Members of this Confraternity.*

PAUL 5, by the Briefs of the 8th of October, 1606, 31st of August, 1609, 19th of July, 1614, granted several Plenary and Partial Indulgences to the members of his Confraternity.

1st. A Plenary Indulgence on the day of admission into the Confraternity of the B. V. Mary of Mount Carmel, and of receiving the habit, to all the faithful of both sexes, who, being penitent, confess and receive.

2nd. On the feast of our Lady of Carmel, celebrated on the 16th of July, (or according to the custom of some places on the Sunday following,) to those who are or shall be registered, and who being penitent, and having confessed and received, shall pray for concord among christian princes, the extirpation of

heresy, and the exaltation of our Holy Mother the Church. Benedict 14, in 1752, extended the privilege of gaining this Indulgence to any day within the octave.

3rd. At the hour of death a plenary Indulgence to all the members who shall invoke with contrition the holy name of Jesus, at least with the heart, if they cannot with the mouth.

4th. A plenary Indulgence to the members who attend the procession made on a Sunday of the month with the permission of the Bishop.

5th. The members who cannot conveniently be present at the procession which is made on one Sunday in each month, can gain a plenary Indulgence by visiting the Chapel of the Confraternity ; to such as cannot do this, as prisoners, travellers, and those who are at sea may gain the same Indulgence by reciting the little office of the Blessed Virgin, or by saying 50 Paters and 50 Aves and an act of contrition, with a resolution of confessing and communicating as soon as they can. By a brief of Clement the 10th, of the 8th, of May 1673.

Religious men and women who have not

this confraternity in the Chapels or Churches of their Monasteries can gain the same Indulgence, by saying conjointly or separately the Litanies of the saints and performing the other works prescribed, viz, confessing receiving &c. Paul 5.

PARTIAL INDULGENCES.

Paul the 5th, also granted the following partial Indulgences:—

1st. To such as being penitent, shall confess and communicate once a month and pray for peace and concord among Christian Princes, the extirpation of heresy, and the exaltation of our holy Mother the Church, an Indulgence of 5 years, and 5 quarantines.

2nd. Three years and 3 quarantines to such as do the same on the feasts of the B. Virgin.

3rd. 300 days by abstaining from flesh meat on Wednesdays.

4th. 100 days to those who shall say devoutly the office of the Blessed Virgin.

5th. Forty days to those who on any day recite 7 Paters and Aves.

6th. 100 days for attending the funeral of any person, member or not.

7. 100 days for performing any spiritual work of mercy, such as relieving the necessities of the poor, teaching the ignorant &c.

All these Indulgences are applicable to the souls in Purgatory, Clement the 10th, Jany., 2nd, 1762, by his constitution "*cum sicut accepimus.*"

N.B. I omit many other Indulgences which can only be gained by visiting a Church or Chapel of the order, being well known to such as are in the vicinity of such Churches or Chapels.

CONFRATERNITY OF THE ROSARY.

THE Anchorets of the first ages who could not read, repeated the Lord's prayer a certain number of times and made use of small stones, or other marks to count the number. In more modern times, they repeated the *Hail Mary*, and it was by the repetition of these that the ignorant supplied the place of the *Psalter* which they could not read.

St. Dominick, who died in 1221, appointed the practice of repeating 15 decades of *Aves* with a *Pater* at the commencement of each, in honour of the principal mysteries of our

Saviour, and of the blessed Virgin; and this is what is called the Rosary.

It is sometimes called the psalter of Mary; because the number of *Aves* corresponds with the number of the Psalms.

The 15 mysteries on which we should meditate in saying the Rosary are divided into three classes, viz, the *Joyful*, the *Dolorous*, and the *Glorious*.

This Rosary is commenced by making the sign of the Cross, repeating the Creed, one *Pater* and afterwards *Hail Mary* three times in honour of the three theological virtues and the Gloria Patri; afterwards the decades are commenced, which consist of one *Our Father* and ten *Hail Mary's* and a Glory &c., to which they add at Rome this prayer "May the names of Jesus and Mary be praised now and for ever."

In order to assist our memories the better to meditate on the mysteries corresponding to each decade, we may repeat, after the word *Jesus* in each *Hail Mary*, of the joyful mysteries these words, 1st, mystery, *whom thou hast conceived*; 2nd, mystery, *whom thou hast borne in the visiting of St. Elizabeth*; 3rd, mystery, *whom thou hast brought forth*: 4th,

mystery, *whom thou hast presented in the temple: 5th, mystery, whom thou hast found in the temple.*

For the Dolorous mysteries we may say: 1st, mystery, *who sweated blood, 2nd, who was scourged, 3rd, who was crowned with thorns, 4th, who carried his cross, 5th, who was crucified.*

For the Glorious mysteries we may say: 1st, mystery, *who rose from the dead, 2nd, who ascended into heaven, 3rd, who sent the Holy Ghost upon the Apostles: 4th, who took thee into heaven: 5th, who crowned thee in heaven.*

On Mondays and Thursdays the 5 joyful mysteries are said, viz., The Annunciation, Visitation, Nativity of our Saviour, Oblation in the temple, and finding the child Jesus in the temple.

On Tuesdays and Fridays the Dolorous mysteries are said, 1st, Our Saviour's agony and sweat in the garden 2nd, his scourging at the pillar: 3rd, his being crowned with thorns, and derided as a mock king: 4th, his carrying his cross: 5th, his crucifixion.

On Wednesdays and Saturdays the 5 Glorious mysteries are proposed to our meditation, viz., 1st, the Resurrection: 2nd, the Ascen-

sion: 3rd, the descent of the Holy Ghost: 4th, the Assumption of the B. Virgin: 5th, Her being crowned in heaven.

The Sundays are divided into 3 parts, thus, on the first Sunday of Advent and until Septuagesima Sunday exclusively, the 5 joyful mysteries are proposed to our consideration.

On Septuagesima Sunday &c. until Easter the 5 sorrowful mysteries. On Easter Sunday &c., until Advent the 5 Glorious mysteries.

The Rosary is a form of prayer addressed to the Almighty, the supreme Object of all religious worship, in commemoration of the principal mysteries of our redemption, in thanksgiving and praise to Jesus Christ for all he did and suffered in them for us, and in honour of his ever blessed Mother, considering the share she had in them; and it is offered up to God in a particular manner under her patronage, and through her intercession.

The Rev. Alban Butler in his *Lives of the Saints* speaks of this exercise in the following words:—"The Rosary is an abridgement of the Gospel, a history of the life, sufferings, and triumphant victory of Jesus Christ, and an exposition of what he did in the flesh which he assumed for our salvation. It ought cer-

tainly to be the principal object of the devotion of every christian always to bear in mind these holy mysteries, to return to God a perpetual homage of love, praise, and thanksgiving for them, to implore his mercy through them, to make them the subject of his assiduous meditations, and to mould his affections, regulate his life, and form his spirit by the holy impression they make on his soul. The Rosary is a method of doing this most easy in itself, and adapted to the lowest and meanest capacity; and at the same time most sublime and faithful in the exercise of all the highest acts of prayer, contemplation, and all interior virtues."

It is composed of prayers the most sublime and excellent that can be conceived, namely, the *Creed*, the *Lord's Prayer*, the *Hail Mary*, and the *Gloria Patri*, which is an act of supreme adoration of the ever blessed Trinity. The *Creed* contains an abridgement of what we are to believe, and was dictated by the Holy Ghost. The *Lord's Prayer*, taught us by Jesus Christ himself, is the most perfect model of prayer; it contains in itself the essence of all good prayer, and all other prayers are but expositions of it, for as St. Augustine justly remarks, "If you run through all the words of other holy prayers, you will find

nothing but what is comprised in it." It contains at the same time acts of the most sublime virtues, the love of God, adoration and praise, conformity to his holy will, confidence in his paternal goodness, love of our neighbour, humility, diffidence in ourselves, compunction for our sins and the like : and surely no prayer can be more pleasing to God or more efficacious to obtain from him what we stand in need of, either for soul or body, than that which was composed by him in whom the Father " is well pleased !"

The *Hail Mary* was composed in Heaven dictated by the Holy Ghost, and delivered to the faithful by the Angel Gabriel, St. Elizabeth, and the Church of Christ ; it contains an act of adoration and thanksgiving for the great mystery of the incarnation, and of the whole work of our Redemption, the praises of Jesus Christ, and also of his Virgin Mother, and ends with an humble address to her, begging her powerful assistance and intercession.

The Gloria Patri is an act of supreme adoration of the Blessed Trinity by which we offer up to God all that praise and glory which was given him at the beginning of the Creation, and has been continually from that time, and will be given him for an endless eternity.

We cannot therefore be astonished that the devotion of the Rosary should be encouraged and promoted among the followers of Jesus Christ, and hence it is that several Popes granted great Indulgences to persons who recite the Rosary, namely, Sixtus IV, Leo X, Innocent XI, Alexander VII, Innocent XII, Clement XII, Benedict XIII. And hence also the Confraternity of the Rosary has been endowed with so many singular privileges by Christ's Vicegerents on earth, of which we will treat in the following pages.

The practice of saying the Rosary in honour of the Blessed Virgin is traced to St. Dominick. Sixtus IV by his Bull of the 9th of May, 1479, yielding to the representations of the Duke and Dutchess of Bretagne, granted 5 years and 5 quarantines of Indulgence to those who would devoutly recite the Holy Rosary which is called the Psalter of the B. Virgin.

Leo the X, by his Bull *Pastoris æterni* of the 6th of October 1520, supposes that the confraternity had been a long time established and specially confided to the Dominicans, that having fallen into disuse, it had been re-established at Cologne in the year 1475 on account of the disastrous wars, to avert which the town and diocess wished to invoke the

particular assistance of the Blessed Virgin; that the members of this pious association were to say 3 Rosaries or 15 decades each week, to obtain the object of their wishes, that the Bishop of Forli, the Popes Nuncio had established it in Germany; and that his predecessors Sixtus the IV. and Innocent the VIII, had extended and enriched it with many spiritual favours. He himself confirms what had been already established, and grants to the members of this confraternity, who habitually say the Rosary three times a week, having confessed and received, or being truly contrite and having an intention to confess, 10 years and 10 quarantines each time they say it.

Clement the VII, by his Bull May the 8th, 1534, increased these favours, and permitted the members to divide the Rosary into three parts of five decades each, as Sixtus the IV, had already done; he confirmed the Indulgence of 5 years and 5 quarantines granted by this Pope for saying each of the three parts, and granted besides two years for saying the entire Rosary in this manner.

Pius Quintus June the 28th, 1569, decreed that the General of the Dominicans and those deputed by him should have the exclusive pri-

vilage of establishing Confraternities of the Rosary wherèver it may be.

Pius V. to commemorate the celebrated victory gained over the Turks in the gulf of Lepanto on Sunday the 7th, of October 1571, instituted a solemn feast in honour of the blessed Virgin, under the title of "St. Mary of the Victory" and added to the Litany those words, "*Auxilium christianorum, ora pro nobis.*" This battle was fought about the end of the Popedom of Pius Quintus who was the zealous prometer of this holy war, and had at Rome at the distance of more than 400 miles, a revelation of that victory the very moment it was gained. The Infidels lost, besides the great Bashaw and their principal officers, 25,000, men killed, 135 Gallies taken, burnt or sunk; 8,000, prisoners were taken, among whom were the two nephews of the Seignor, besides 15,000, Christians freed from slavery, whom they found in chains on board the Turkish fleet.

Two years after this, the 1st, of April 1573, Gregory XIII. in his Bull *Monet Apostolus*, attributes this great victory to the prayers of the devout members of the confraternity of the Rosary, who at this time were making their

public processions in several parts of Christendom for this end, and imploring the powerful intercession of the blessed Virgin. By the same Bull he changed the above title into that of the Rosary, and appointed an appropriate office for this feast, which was to be celebrated on the 1st, Sunday of October, in all the Churches having an altar dedicated to our Lady of the Rosary.

Sixtus V. by his Bull of the 30th, of Jany., 1580, confirmed what had been already done by his predecessors, renewed the Indulgences granted by them to the members of the confraternity of the Rosary, and granted to those who could not visit the Church, the Chapel or the Altar of this confraternity, the privilege of gaining the Indulgence by complying with the conditions to be mentioned hereafter.

Plenary Indulgences to be Gained by the Members of this Confraternity.

1. A plenary Indulgence on the day a person becomes a member of this confraternity on the usual conditions of confessing communicating in the Church or Chapel of the Rosary, and reciting at least one third part of

the Rosary; and praying with the intention of the Pope. (Pius V. Sept. 17th, 1569.)

2. Also a plenary Indulgence on the following days, viz., the 3rd, Sunday of April, Easter Sunday, Pentecost Sunday, Trinity Sunday, Holy Thursday, the Patron of the church, Good Friday, and Sunday within the octave of the Nativity of the blessed Virgin, by confessing, receiving &c., and visiting the altar of the Rosary.

3. A plenary Indulgence on the first Sunday of the month by attending the procession, confessing &c., and on the days of Purification, Annunciation, Assumption and the feast of the holy Rosary. (Greg. XIII. Octr, 23rd, 1537.)

4. On all the feasts of the blessed Virgin, especially on the feast of the Rosary, by confessing &c., and visiting the chapel or altar of the confraternity any time after the hour of first vespers to the end of twilight the following day. (Pius IV. 1562.)

5. On the days on which any of the mysteries of the Rosary is celebrated, viz., Christmas day, Whitsunday and upon the principal feasts of the blessed Virgin, Annunciation, Visitation,

Assumption, Nativity, Presentation and Conception.

6. Travellers by land or sea, and servants who cannot attend at the procession on the first Sunday of the month will however gain the Indulgence by reciting the whole Rosary and complying with the other conditions.

NOTE.—Persons who have a sufficient reason for not attending the above mentioned processions, such as inferiors and others, will however gain the same Indulgence, if having at least a desire to confess and communicate, they repeat the 15 decades of the Rosary, or the 7 penitential Psalms; but they ought to confess and communicate with this intention as soon as they can. They are also dispensed with visiting the Church or Chapel of the Rosary on the days on which the mysteries of the Rosary are celebrated, and have a plenary Indulgence by complying with the other conditions. Sixtus V. Jan'y., the 30th, 1580.

7. At the hour of death a plenary Indulgence may be gained by any member who, will confess and receive the viaticum or if he cannot do so, is truly contrite and shall invoke the holy name of Jesus with

his heart if he cannot with his lips. (Pius V. *ibid.*

 To gain this Indulgence it is not necessary to make use of the form of absolution found in some little books for the use of the brethren.

The reason why Pius VII. forbids even giving the benediction with crosses or medals at the hour of death to the sick is the same for all other benedictions, or absolutions except that of the Bull, *Piæ Mater*.

NOTE. It is usual in many places with the members of this confraternity to have a candle blessed by one of the superiors; this is put into their hands at the approach of death, and if they die while thus holding it, they gain a plenary Indulgence.

Persons who are not members can gain 7 years and 7 quarantines by attending the procession on the first Sunday of the month, and a plenary Indulgence the first Sunday of October, by confessing, communicating, and visiting the Chapel of the Rosary.

8. A plenary Indulgence the first Sunday of every month, by confessing and communicating. Gregory XIII. May 5th 1581..

9. They who, by virtue of their privileges

shall say the Mass of the Rosary, which begins thus, "Salve radix sancta," or hear it, or cause it to be said, have a plenary Indulgence. Paul III. Aug. 31st, 1537, and confirmed by Sixtus V. Jan. 3rd, 1586.

10. They who recite a whole Rosary gain a plenary Indulgence as often as they say it.

11. A plenary Indulgence on the third Sunday of April.

12. Leo X., Clement VIII., Paul III., and Innocent XI., in his epitome of the Indulgences of the holy Rosary, have enriched this society with all the ancient Indulgences of the stations within and without the walls of Rome, upon condition of visiting (being truly contrite) 5 Altars, or one Altar 5 times, and saying 5 Our Fathers, and as many Hail Marys each time, upon the days of those stations, viz. upon the first, second, third, and fourth Sunday of Advent, and the three Ember days. From Septuagesima Sunday till Low Sunday, every day; upon Christmas Eve, Christmas day, and on the four days immediately after; also on New-year's day, Epiphany, St. Mark's day, 25th of April, on the three Rogation days, the Ascension, Whitsunday Eve, Whitsunday to the feast of the Blessed Trinity exclusively, and on the three Ember days in September.

13. A plenary Indulgence also on the feast days of the Saints of the Order.

12. Also on the four anniversaries of the deceased Parents, Friends, Benefactors, Brothers, and Sisters of the Order.

N. B.—In the Church of St. John Lateran, there may be gained a plenary Indulgence six times every day, and in each one of the seven Churches of the Stations; all which and all the other city Indulgences are granted to all the members of the confraternity of the Rosary, performing the following devotions, wheresoever dispersed throughout the world, viz. saying the Rosary or celebrating the Mass of the Rosary, *causing* it to be said or hearing it, or visiting five Altars, (or one Altar five times, if there be no more,) and saying five Paters and Aves before each Altar, or twenty-five before the one. Leo X. May 22nd, 1518.

Also on the Sunday within the Octave of Corpus Christi, by confessing or having a purpose to confess, and being present at the procession of the Blessed Sacrament, performed by the Dominicans.

N. B. On this day the same Indulgence is granted to all the faithful on the same conditions.

The Altar of the Rosary is privileged by right for the Dominicans, who say Mass thereon for the intention of a deceased member. A Roman Divine replied to Dr. Bouvier, April, 28th, 1832, that it was equally so for any other Priest who was a member of the Confraternity.

PARTIAL INDULGENCES.

Among the many partial Indulgences granted to the members of this Confraternity, 100 days Indulgence are granted to those who are present while the Salve Regina is sung after Complin.

300 days for assisting a sick person, or attending a funeral.

100 Days for each visit to the Chapel of the Rosary.

140 Days for inducing another to say the Rosary.

100 Years and 100 quarantines for carrying the Rosary as a mark of submission to the Blessed Virgin.

5 Years and 5 quarantines for pronouncing the holy name of Jesus at the end of every Hail Mary

All these Indulgences are applicable to the souls in Purgatory by a Bull of Clement X. 16th of Feb., 1671, "*Cœlestium munerum.*"

By a Bull of Pius VII. Feb. 6th, 1808, a plenary Indulgence applicable to the souls in Purgatory, may be gained by any of the faithful, members or not, who will choose a fixed day and hour in the year to recite the entire Rosary, viz. 15 decades, and will meditate on the mysteries and comply with the usual conditions of confessing, &c. This is what is called the perpetual Rosary because it is to be presumed that considering the extent of the Catholic world, there are persons constantly employed in this pious exercise. A person himself by this practice contributes to this sacrifice of praise. What has been stated is found in the Bulls of Sixtus IV. Leo X. Pius V. Quintus V. Sixtus V. and in the instructions on the Rosary, printed in Rome, in the year, 1816.

The brethren who would omit the religious exercises of this confraternity, would not on that account cease to be members thereof: they would only be deprived of the Indulgences which may be gained during that omission; and as soon as they renew those devotions they will have the same advantages as before.

When a Bishop possesses the privilege of establishing this confraternity in the churches

of his Diocess, his clergy can apply to him directly for permission to erect it in their parishes, and if he consents, he will do so in writing, and order a Register to be kept, in which will be inscribed the names of the members, and will lay down rules for the procession on the festivals of the blessed Virgin, and on the first Sundays of the month, or he will forbid them altogether if he thinks fit. Clement VIII. in his constitution, *quæcumque*.

NOTE. It is not necessary to have a blessed bead in order to gain the Indulgences of the confraternity. For there is nothing in the Pontifical Bulls, or in any other document worthy of credit, from which it could be inferred that such a condition is required.

NOTE. When once this Confraternity is legitimately established in a Church, the Parish Priest and his successors can admit persons who wish to be enrolled therein without any other permission or exterior form or ceremony. He has only to inscribe in the Register the names and surnames of the persons asking to be admitted.

The Curate can do the same upon the authority of the Parish Priest, who is by right the director thereof. He ought to be a member of the confraternity.

The following form of reception into the confraternity of the Rosary is used by the Dominicans:—

The Priest reads the following Hymn.

Veni creator spiritus,
Mentes tuorum visita ;
Imple superna gratia,
Quæ tu creasti pectora.

Qui paraclitus diceris,
Donum Dei Altissimi
Fons vivus. ignis, charitas,
Et spiritalis unctio.

Tu, septiformis munere,
Dexteræ Dei tu digitus :
Tu rite promissum Patris,
Sermone ditans gutturra.

* Accende lumen sensibus;
Infunde amorem cordibus;
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus:

* Here the new member's candle is lighted.

**Ductore sic te prævio
Vitemus omne noxium.**

**Per te sciamus da patrem
Noscamus atque Filium :
Te que utriusque Spiritum
Credamus omni tempore.**

**Sit laus Patri cum Filio,
Sancto simul Paraclito ;
Nobisque mittat Filius,
Charisma Sancti Spiritus. Amen.**

LET US PRAY.

O God who didst instruct the hearts of the faithful by the illumination of the Holy Ghost, grant that by the same spirit we may have a right understanding in all things, and evermore rejoice in this holy consolation, through our Lord Jesus Christ, &c. Amen.

O most blessed and adorable Trinity, who in thy mercy art pleased to inspire this thy servant to enrol himself amongst the devout clients of thy glorious Virgin Mother ; grant him and us so to persevere in thy love and service, that after we finish the course of this miserable life, we may come to sing thy praises for all eternity. Amen.

Then the Priest receives the person into the confraternity, by repeating the following words :—

“ By virtue of the power given me by the Superiors of the Order of St. Dominick, I receive you into the Confraternity of the Holy Rosary of the Blessed Virgin Mary, and do admit you to a participation of all the prayers and works during life and after your death, of the Brethren and Sisters of this pious Sodality. ✠ In the name of the Father, ✠ and of the Son, ✠ and of the Holy Ghost. Amen.”

Stations at Rome.

THE City of Rome was formerly divided into seven ecclesiastical divisions; the public Office at which the Pope generally presided, was performed alternately on certain Feasts, in each division, within and outside the city. At the conclusion of the Office the Deacon announced to the people in what Church the Office would be next. The people and clergy went from one Church to another to assist at the holy Offices, and this is what is called the Stations of Rome. St. Gregory has appointed them such as we have them in the Roman

Missal. (Fleury, B. 36, No. 16.) This custom has ceased a long time, but to preserve a recollection thereof the Popes have granted great Indulgences to those who would visit the Churches in which the Stations should have been held, according to ancient usage.

The days of the Stations are,—

The Circumcision, Epiphany, Septuagesima, Sexagesima, Quinquagesima, all the days of the Lent, Easter Sunday, and the days of the Octave, to Low Sunday, inclusively ; St. Mark, Rogation days, the Ascension, the Vigil of Pentecost, and Pentecost with all the Octave, the four Quatuor Tenses, the four Sundays of Advent, Christmas Eve, the three Masses of the Feast, St. Stephen, St. John, and holy Innocents.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

ON the 3rd of May, 1822, pious persons full of zeal for the good of religion, founded at Lyons a religious Association, the object of which was to assist Catholic Missionaries to propagate the faith in foreign countries. The associates implore the divine assistance upon

their labours by a union of prayers and good works, and they supply them with assistance by means of alms, to which they engage themselves. The prayers are one *Pater & Ave* with the invocation, "St. Francis Xavier pray for us." The *Pater* and *Ave* of the morning or night prayer, offered with that intention will suffice. Each person should give weekly 'one half-penny.' They may give more if they wish.

Pius VII. considering this association a most meritorious and useful one, thought fit to promote it by granting several Indulgences to the members thereof. March 16th, 1823, viz.

1. A Plenary Indulgence on the 3rd of May, the feast of the finding of the Holy Cross, the anniversary of its institution.

2. A Plenary Indulgence on the 3rd of December, the feast of St. Francis Xavier, the patron of the institution.

3. The same Indulgence once a month on any day at the choice of the member, who will say every day the appointed prayers, and will confess, &c., and also visit the Church or Chapel of the Association. if there be one, and if not, the Parish Church.

4. An Indulgence of 100 days each time the prayers of the Association are said, or

that the stipulated alms are given, or that a person attending a meeting in favour of the Mission. or that a person performs any other work of piety or charity.

These different Indulgences are applicable to the souls in Purgatory.

The grand Almoner of France, 'perpetual President of the Central Council of this Association, wrote the 18th of August, 1823, to all the Bishops of the Kingdom, recommending to them this good work. It is now established throughout France, in Belgium, Germany, Italy, &c., and there are very few persons who cannot become members thereof.

NOTE. The circumstance of alms required of the Associates is not repugnant to the decree of the Council of Trent, or to the Bull of Pius V. already mentioned; for there is no question of begging in publishing the Indulgence, and they who are dispensers of these spiritual favours cannot be suspected of consulting their own interest.

This Association was established in Dublin, the 18th of September, 1838, by the Most Rev. Dr. Murray in conjunction with the clergy of the Arch Diocess.

The intelligence received from the several

Missions throughout the world is published once every second month, under the title of "ANNALS OF THE PROPAGATION OF THE FAITH," which contain an annual return of the receipts from each Diocess, and their distribution among the different Missions, together with the most interesting and instructive matter. Without taking into account the light they throw on history, geography, usages and customs of so many nations, the pious Christian who is delighted and edified with the heroic conduct of the martyrs in the early ages of the Church, will find enough to enkindle in his soul the fire of devotion, when he sees men in his own days bid adieu to their families and their friends, and go with the cross in their hands, and poverty and privation as their portion, to preach the religion of Christ to the savage wanderers of the desert.

Every person who, duly authorised, undertakes to collect from ten Subscribers, receives every two months a copy of the ANNALS, which he is charged to give to be READ by each of his ten Subscribers successively, and after being perused by them it becomes his property, as a recompense for his charitable exertions.

Every person, likewise, who subscribes for himself or family the sum of £1 1s. 8d. per year is entitled, every second month, to receive and to retain a copy of these Annals.

In 1838, the Association at Lyons, received the sum of £53,745 12s. 8½d. and distributed it in proportion to their wants among various Missions in the East and West Indies, the Malabar Coast, the United States of America, Australia, &c.

As did the children of Ireland, (in a vision,) with outstretched hands, entreat our blessed Apostle, Patrick, to come to their deliverance, so do now, in reality, entire nations, (computed to contain not less than five hundred millions of souls,) with the most promising dispositions, loudly call upon US for similar assistance. “The harvest, indeed, is great, but the labourers are few.” The task is most important, the Mission is most glorious. To ensure it success, we must not only add the “mite” of our individual subscriptions; we must zealously endeavour to extend the knowledge and multiply the supporters of this grand and holy enterprise. We must call upon our relations, friends, and neighbours, and our united prayers will change “the stones into children of

Abraham," and our halfpenny per week will become the ransom of an idolatrous world.

"The Institution for the Propagation of the Faith, (observes the Bishop of Puy,) is as much elevated above all other works of benevolence, as spirit is above matter; as the things of eternity are above those of this world; and the alms which you give to the distressed, and the consolations which you impart to the suffering are as nothing in the balance when compared with the light you shed on the unbeliever by your contributions, and the mercies which you invoke on his head by your charity. It is not simply an act of benevolence that you perform with regard to these benighted people; it is the office of an apostle that you exercise amongst them. The halfpenny which you consecrate to this Catholic Institution, is not simply the price of a morsel of bread which serves to sustain the life of the evangelical labourer; no, it is the *word* which will convert their souls—it is the *doctrine* which will enlighten the ignorant; it is the voice which will echo through the desert; which will reprove the most inveterate habits, and bend the most obstinate and inflexible hearts. When you offer this halfpenny, it is not as the ordinary

alms which you drop into the hand of the mendicant; no, you then preach with the missionary, you baptize with him, and participate with him in the glory of his ministry. You accompany him, whilst, with the cross in his hand, he seeks the wandering Arab in his tent, for the purpose of declaring to him a religion purer than that of his prophet: you follow him to the banks of the Ganges, to rescue the voluptuous Indian from his sensuality, and subject him to the severe discipline of the New Law. If the apostolic man departs for the distant shores of the Southern Hemisphere, you depart with him, to proclaim to savage hordes the heavenly purity of the Gospel. and to reveal to them the high destinies of man. If he penetrates into the wilds of the new world, you follow him into the wilderness, to protect the wretched parent, bent under the weight of years and infirmity, from being devoured by those children to whom he had given existence. Retrench, then, some of your superfluities, and cheerfully bestow this weekly halfpenny which is solicited at your hands. It is your hand that is to overturn the heathen temples and found hospitals for the infirm; that is to destroy the idol and plant on

its base the standard of the cross; that is to close up for ever the house of prostitution, and throw open in its stead asylums for innocence and repentance; and that is to counteract the illusions of the angel of darkness, by announcing to the world the wonders of charity and the miracles of faith. In a word the eye of a God who will reward virtue, will be on this piece of money in all the admirable works which it will originate, in all the holy enterprises which it will execute, and in all the glorious objects for which it will be employed. This humble halfpenny will secure for its giver a share in all the sufferings, in all the sacrifices, and in all the merits of the missionary, and in opening to the preachers of the Gospel the way to honours and persecutions, it will ensure for him a ray of the halo of their martyrdom. Consider then all the importance of the Institution for the Propagation of the Faith, and recollect that 'if he who gives hospitality to the prophet, merits the reward of the prophet,' he who propagates the word of the prophet, has a stronger claim to the crown of the prophet, and secures his own salvation in securing that of his brother."

President—His Grace the Most Rev. Dr. Murray
Vice Presidents.—Very Rev. Dr. Meyler, V. G., Very Rev. Dr. Yore, V. G.

Honorary Secretaries.—Rev. A. O'Connell, P. P. Rev. P. Cooper.

Treasurers.—The Vice Presidents, and Stephen Simpson, Esq.

Central Committee.—President, Vice Presidents, Honorary Secretaries, and Treasurer, as above; the Parish Priests and Superiors of Religious Communities of Dublin and its vicinity, and several other clergymen in Dublin.

The Central Committee meet on every Monday, at 2 o'clock, in their Rooms, 5, Essex-Bridge, Dublin.

Mr. Clinch, the Assistant Secretary of the Committee, attends in these Rooms every day from 12 till 4 o'clock, by whom Subscriptions are received, and Annals, Collection Books, Prospectuses, and Rules for the formation of parochial and other local committees are distributed.

PURGATORIAN SOCIETY.

A Society has been for some years established in Dublin, under the patronage of St. John the Evangelist; the principal object of which is to assist the sick and dying, to prepare them for the last sacraments, and after their departure out of this world, to pray for their souls, and for all the souls in Purgatory. Moreover, the members of this pious Society assemble in the Church on the first Monday

of each month, in the morning, to assist at the august sacrifice of the Mass, offered for the souls in Purgatory; especially for the deceased members, and deceased parents and relatives of the members of the Society, and to approach the holy Communion for the same intention, and in the evening of the same day to recite in choir the Office of the Dead for this purpose. Finally, for the greater comfort of those suffering souls, they assist at the solemn Office and High Mass for the Dead, celebrated on appointed days in the beginning of the four seasons of the year. On account of the pious offices performed for the relief of dying and deceased christians, this Society is usually called the "Purgatorian Society."

To perpetuate these devout practices, and to increase the zeal and charity of all the members of this confraternity towards the dying and deceased faithful. Pius VII, by an Indult of the 4th of June, 1820, grants for ever to the members, the following Indulgences:—

Plenary Indulgences.

- 1st. On the day of enrolment.
- 2nd. On the first Monday of every month.

3rd. On the appointed days of the quarterly Office, provided the members approach the Sacraments of Penance and Eucharist, and pray as usual.

Partial Indulgences.

1. Seven years and seven quarantines as often as any member performs any of the Offices and respective duties prescribed by the rule.

These Indulgences are perpetual.

2. The members of this Society are entitled to the Indulgences of the Sodality of the Sacred Heart by performing the pious works enjoined in order to obtain them.

His present Holiness, Pope Gregory XVI. by an Indult of the 10th of Feb., 1833, extends the aforesaid Indulgences to all other Purgatorian Societies in Ireland, provided the members comply with the same conditions.

**INDULGENCES PECULIAR TO
ECCLESIASTICS.**

Ecclesiastics can gain the Indulgences which are granted to all the faithful by performing the works required.

Gregory XIII. grants an Indulgence of fifty years to all Priests, secular and regular, who, before they say Mass according to the Roman ritual, recite devoutly the following prayer:—

Ego volo celebrare Missam et conficere Corpus et Sanguinem Domini nostri Jesu Christi juxta ritum sanctæ Romanæ Ecclesiæ, ad laudem omnipotentis Dei, totiusque Curie triumphantis, ad utilitatem meam, totiusque Curie militantis, pro omnibus, qui se commendaverunt orationibus meis in genere et in specie, et pro felici statu sanctæ Romanæ Ecclesiæ. Amen.

Gaudium cum pace, emendationem vitæ, spatium veræ, penitentię, gratiam et consolationem Sancti Spiritus, perseverantiam in bonis operibus tribuat nobis omnipotens et misericors Dominus. Amen.

All priests secular and regular of the Catholic world have a year's Indulgence as often as they say the following prayers, the first at any time of the day and the second before they celebrate Mass: both are in honour of Saint Joseph.

ORATIO.

Virginum cunctos et Pater, sancte Joseph,

cujus fidei custodiæ ipsa innocentia Christus Jesus et Virgo Virginium Maria commissa fuit; te per hoc utrumque charissimum pignus Jesum & Mariam obsecro & obtestor, ut me ab omni immunditiâ præservatum, mente incontaminatâ, puro corde & casto corpore Jesu & Mariæ semper facias castissimè famulari. Amen.

Alia Oratio dicenda ante Missam.

Ant. O felicem virum beatum Joseph, cui datum est, Deum quem multi reges voluerunt videre et non viderunt, audire, et non audierunt, non solùm videre et audire, sed portare, deosculari, vestire et custodire.

V. Ora pro nobis, beate Joseph,

R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Deus, qui dedisti nobis regale sacerdotium, præsta, quæsumus, ut sicut beatus Joseph Unigenitum Filium tuum, natum ex Mariâ, Virgine, suis manibus reverenter tractare meruit et portare; ita nos facias cum cordis munditiâ et operis innocentia tuis sancti altar-

ibus deservire, ut sacrocanctum Filii tui corpus et sanguinem hodiè dignè sumamus, et in futuro seculo præmium habere mereamur æternum; Per Christum Dominum nostrum. Amen.

Those, who are bound to read the divine office, or the little office of the blessed Virgin, will obtain a remission of the faults committed through human frailty during the recital thereof, if at the conclusion they devoutly recite the prayer of St. Bonaventure, "Sacro Sanctæ & individue Trinitati &c.," with a Pater & Ave. Leo X.

According to the Roman rubrick this prayer should be said *flexis genibus*; at least it is the surest way, although the terms of the Indulgence does not require it.

NOTE. With regard to the nature or value of this Indulgence, either there is question of dispensing with the law of the church as to the faults committed through human frailty against that law in reading the office, and in that case a dispensation is obtained by devoutly repeating the aforesaid prayer; or there is question of the satisfaction due for the faults in the sight of God, and in this case it is necessary to have sorrow sufficient to efface

them, in order to gain the benefit of the Indulgence.

Indulgences peculiar to Religious Communities of Men and Women.

The members of religious communities are not excluded from any of those Indulgences common to the faithful in general, provided they can perform the works to which they are attached.

Paul V. having revoked (by his famous constitution *Romanus Pontifex*, 23rd, May 1606) the privileges granted to the regular orders mendicant and monastic, nevertheless granted to them or retained for them the following Indulgences.

Plenary Indulgences.

1. On the day they take the habit, provided that, being truly penitent, they confess and communicate.

2. On the same conditions the day of their profession after a year's noviceship.

3. To the religious living in their monasteries, who on the principal feast of their order, confess, communicate, or say Mass and pray as usual.

4. The same Indulgence at the hour of death to those who confess &c., if they cannot, will invoke with contrition for their sins the holy name of Jesus, at least with the heart, if they cannot pronounce it with the tongue.

5. The same to the religious who are newly ordained Priests, the day on which they say their first mass, and to the religious who hear it, provided, that, having confessed, they communicate &c.

This, perhaps, may have given rise to the belief that the first mass of every priest, newly ordained, has the same privilege of a plenary Indulgence: as well for the celebrant as for those who hear it. But this privilege is confined to those priests only who, have made a solemn profession, in some religious order.

6. The same Indulgence for those who, with the consent of their superior, having made a spiritual Retreat of ten days, make a general or ordinary confession and communicate.

7. Alexander VII. by a rescript of the 11th, of June 1659, granted to the Friars Minors of strict observance the privilege of gaining the same Indulgence, by making a retreat of eight days &c.

8. Also a plenary Indulgence to those who

are sent to Pagan or Heretical countries to preach the Christian Faith on the day of their departure, and on the day of their arrival provided they confess &c.

Partial Indulgences.

1. An Indulgence of 60 years and 60 quarantines may be gained by spending half an hour in mental prayer every day for a month and confessing and communicating the last Sunday of the same month. Paul V. May 23rd, 1606.

2. Five years and five quarantines each time they say five *Paters* and *Aves* before the Altar of their Church.

3. The same Indulgence, if travelling with the permission of their superior, they say the same prayers before any Altar. Paul V. May 23rd, 1606.

4. Three years and three quarantines when, penetrated with sorrow they accuse themselves in chapter of their faults and imperfections, communicate spiritually and make other acts of virtue.

Such are the Indulgences generally granted to religious men of every order and to religious

women who have made the three solemn vows and who live in perpetual enclosure, whether under the jurisdiction of the Ordinary or exempted.

There are many others peculiar to certain orders and religious houses, which depend upon particular concessions.

NOTE. The word, quarantine, signifies forty and is applied to the fast and penance of Lent; when an Indulgence of a certain number of years is granted, the same number of quarantines is added, to shew that the special penance of the lents, corresponding to the number of years, is included in the Indulgence.

THE BROTHERS OF THE CHRISTIAN SCHOOLS.

Pope Pius VIII, by a rescript of the 13th, of September 1829, confirms in *perpetuum* the following Indulgences granted already by Sovereign Pontiffs, to the brothers of the Christian Schools.

1. A Plenary Indulgence on the day of taking the habit at profession by confessing &c.
2. A plenary Indulgence on the solemnities of the Nativity, Circumcision, and Epiphany, on Pentecost and Trinity Sundays; on the

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feasts of the Conception, Nativity, and Assumption of the blessed Virgin, of St. Joseph, St. John the Baptist, and of the Sacred Heart of Jesus. by confessing &c.

3. A plenary Indulgence at the hour of death, if truly penitent, they conform with humble submission to the divine will.

4. All the masses for the deceased brothers shall have the same effect as if they were said on a privileged altar.

APPENDIX.

NOTE. It is not essential to the validity of a Confraternity that it should be governed by a body of Officers, consisting of a President, Secretary, Treasurer, Assistants, Counsellors, &c., as is the practice in Rome, for the following reasons :

1. Such a condition is not strictly required as a general measure in any Pontifical constitution.

2. In the several communications between the Bishop of Mans and the Holy See, with regard to the establishment of Confraternities in his Diocese, and the rules to be observed in order to gain the Indulgences annexed to each, there is no mention made of the necessity

of its being governed by a certain number of Officers.

3. Ireland is almost like France with regard to Confraternities, the members in country Parishes have no peculiar Churches nor funds to administer such as in Rome and other places; a corps of Officers would therefore be useless, having nothing to do. The director alone is sufficient for the spiritual interests of each confraternity, and of which he ought to be a member.

The Indulgences of a transferred Feast.

If the office only and not the solemnity be transferred, the Indulgence is confined to the festival day, but if both are transferred, the Indulgence is also transferred. By a decision of the congregation of Rites of the 16th of September, 1741.

NOTE. When an Indulgence is granted to a feast on account of the solemnity, the works prescribed for gaining the Indulgence may be performed after 12 o'clock on the eve thereof. But when an Indulgence is to be gained on a certain day, not on account of the solemnity, for example, on the first Friday or Sunday of a

month, then the visit to a church should be performed within the natural day, that is, at any time from midnight to 12 o'clock the next night.

The confession and communion are regulated as already explained.

When an Indulgence is granted for visiting a particular church, it is not necessary to receive in that church.

END OF THE SECOND PART.

ON INDULGENCES IN PARTICULAR.

It is not intended to give in detail an account of all the particular Indulgences which exist, and of whose authenticity no doubt can be entertained. I shall confine myself to those which are most common and adapted to the capacity and circumstances of the greatest number of the faithful. In order to advance nothing uncertain, I have gone to the source, that is, the Bulls, Briefs, or Rescripts of Sovereign Pontiffs, the decrees of the Congregation of Indulgences, and a practical collection printed at Rome, in 1831, with the approbation of the same Congregation, which certifies under the date of April 30th, 1831, that all the Indulgences contained in this work are authentic.

PRIVILEGED ALTARS.

By a privileged Altar is meant that to which the Pope annexes a plenary Indulgence applicable to the souls in Purgatory, for whom Mass is said on it, either every day, or on certain days. This privilege may be attached to the Priest himself, wherever he says Mass.

1. As to the antiquity of this practice, it does not concern our present purpose ; the power of granting Indulgences being once proved, the Pope can change or vary the form of granting them, as he thinks fit. However some authors maintain that it can be traced back to the time of Paschal I. 817. But passing by this controversy, let us come to more practical questions, the solution of which for the sake of brevity I shall give in so many propositions.

1st. Proposition.—In order to apply this Indulgence to a soul in Purgatory it is necessary to say Mass with that particular intention.

2nd.—It is necessary that it be a *requiem* Mass, and consequently in black vestments.

The ordinary form of concession supposes it as it is there said “ *ut quandocumque sacerdos aliquis missam defunctorum, &c.* By a decision of the Congregation of Rites, in 1671, if the Mass, which is said on a privileged Altar is not *de requiem*, the brief of Indulgences has no effect.

However, Alexander VII, in 1667, Clement IX, in 1669, and Innocent II, in 1688, have excepted double Feasts, Sundays, Octaves, and generally every day on which the rubrics for

bid saying Mass in black or “*de requiem*.” They decreed that by saying the Mass of the day for the intention of the deceased, the Indulgence of a privileged Altar may be gained.

Alexander VII, spoke only of double feasts and of Altars privileged *for ever*, where there were foundation Masses for every day in the week: Clement IX, extended this favour to Altars that were privileged for a limited time, and for certain days in the week, and to Masses which were not of obligation, but only required by the devotion of the faithful. Innocent II, wishing to extend this favour still farther, declared that the privilege of double Feasts should apply to Sundays, and the days within the Octave of Easter, Ascension, Pentecost, Corpus Christi, and to all other days on which the Rubrics forbid saying a requiem Mass.

If a *requiem* Mass were said on a day when the Rubrics did not allow it, the Indulgence of a privileged Altar would not be validly applied.

It being decreed by the Congregation of Rites of the 23rd of May, 1603, June 26th, and September the 1st, of the same year, that

a *Requiem Mass* be said on the 3rd, 7th, and 30th days; and the same thing being required by another decree of the 5th of August, 1662, for the anniversaries of the interment founded by will, the Indulgence is not gained without saying a *requiem Mass*, or in black: so the three Popes above named removed all doubt by expressly stating that these days were not included in their constitutions, quoting the decrees above mentioned.

The 3rd, 7th, and 30th days are counted as belonging to the days of sepulture, and not the day of death. If these days fall upon those prohibited by the Rubrics, the Mass can be referred to the following day, by a decision of the Congregation of Rites, Sep. 27th, 1707; and if the day upon which they fall is not a feast of obligation, or one of those privileged days which excludes every other office, such as, Ash-Wednesday, the days of Holy Week, &c., there can be an Office for the Dead, and Solemn High Mass, *de Requiem*. (Ferraris, *missæ sacrificium*.)

3rd.—When the Mass of the day is said in conformity with the above decisions, it is not necessary to say the Oration for the Dead, though *Collet* recommends it.

4.—If an Altar be privileged for two or three days in the week, or for every day not prevented by the Rubrics, can the Indulgence be gained by saying the Mass of the day?

In the first case if every day was prevented, as in certain Octaves, or if there were only one or two free days, and that there was a privilege for three, or lastly, if the mass for the dead could not be deferred to a free day, the privilege would be valid. In the second case, namely when the privilege is limited to days, *non impeditos*, the mass must be in black, or, *de requiem*.

5. In case of a priest, whose office is a double, going to say Mass in a church where it is a semidouble, should he say a requiem Mass in order to gain the Indulgence of a privileged altar?

Merati part 1st, art. 5, replies in the affirmative, and his opinion appears to be correct; for from what has been already said, the mass should be *de requiem*, when it is not prevented by the rubrics: but it is a fixed rule that we should follow the rubrics of the church where the mass is said, as also in saying the public office. These rules are found in a decree of the congregation of rites June the 11th, 1701,

stated at full length by Ferraris, (*missæ sacrificium* art. 12, No. 6.)

The Indulgence of a privileged altar may be gained by saying the mass of a simple Feast, votive, or ferial, if the Blessed Sacrament be exposed in a remonstrance, or ciborium, by a decree of the congregation of rites July 21st, 1751.

6. Benedict XIII, by his constitution, *omnium salutis* of the 20th, of July 1724, granted a privileged altar *in perpetuum*, for every day in the year to Patriarchal, Metropolitan, and Cathedral Churches. This altar should be named by the Patriarch, the Metropolitan, or the Bishop, and every priest secular as well as regular can apply the plenary Indulgence to the dead for whom he says mass.

NOTE. Here there is no question as to the number of masses to be said every day, as in other cases. But if the Church had already enjoyed a similar favour, it would be null, according to the conditions of the constitution.

By a decree of the congregation of Indulgences, sanctioned by Clement XIII, May 19th, 1761, every priest secular as well as regular, who celebrates mass on all souls day can apply the advantages of a privileged altar;

but it is expressly forbidden to receive on that account more than one retribution, or to take more than the rules of the Diocess, or the custom of the place permit for one mass.

7. If a privileged altar is taken down for the purpose of rebuilding it, or if it be removed to another place, is the privilege lost.

Provided the altar remains in the same Church and continues in honour of the Saint or mystery, under whose invocation it was originally dedicated, the privilege is not lost: because it is considered to be morally the same, by a declaration of the congregation of Indulgences, Sep., 13th, 1723.

8. Should a priest say on a privileged altar all the intentions which he received with that view, and if he has too many, what must he do?

It is certain that he should, otherwise, he would deceive the persons who engaged him on that condition.

Neither should a priest say a less number, under the pretext that the soul of the deceased was released by a plenary Indulgence frequently obtained already by saying mass on the same altar.

Neither is it allowed to receive a greater retribution on account of a privileged altar; this would be real simony, forbidden by Clement XIII, May 19th, 1761. He should take care not to accumulate the masses in such a manner as not to be able to say them according to the intention of those who engaged him; but if it happened that culpably or otherwise he had more than he could say or get celebrated at a privileged altar, he has no other remedy but to get them said on another privileged altar as soon as possible, or to write to Rome to obtain a personal privilege for as many as remain to be said.

In order to apply validly a plenary Indulgence attached to a privileged altar, is it necessary for a priest to confess weekly, or to confess on the vigil or the day on which the mass is said? Also is it necessary to say the prayers generally prescribed for obtaining the plenary Indulgence?

It is not considered essential; for this condition is not expressly mentioned in any Bull or rescript. If it were thought necessary, the sovereign Pontiffs would have required it in their briefs or concession.

With regard to Indulgences, as well as dis-

pensations, and in general as to what concerns positive law the words must be taken in their strict sense and no farther, according to the acknowledged axiom in law *verba tantum valent quantum sonant*.

In fine, a privileged Altar is a special favour which is never included in general concessions, nor granted in the way of communication like other Indulgences; thus, a religious Order, legitimately associated to another, enjoys the personal favours of this Order, but not the Indulgences directly granted for the dead, such as those attached to a privileged Altar. (Ferraris.) Also when Indulgences in general are suspended during the jubilee of the Holy Year, those of a privileged Altar are not included in that suspension.

The Indulgence in articulo mortis.

BEFORE the time of Benedict XIV, the Popes freely granted to the Bishops themselves the power of giving the benediction in *articulo mortis* to the sick with the application of a plenary Indulgence or of sub-delegating others for the same purpose.

Benedict XIV, by the Bull *Piæ Mater*, after a long and learned preamble, and reciting

many examples of Indulgences granted by his predecessors in *articulo mortis*, decreed,

1. That the power of giving the benediction at the hour of death with a plenary Indulgence, granted by his predecessors, or by him, for three years only, to Patriarchs, Primates, Archbishops, or Bishops, according to usage, would continue while they retained their Sees.

2. That they could sub-delegate one or many Priests, Secular or Regular to give this benediction with an Indulgence to the dying, either in the Episcopal town, or in any other part of the Diocese, according as the spiritual advantage of souls required it. That they could withdraw this power which they granted, and substitute other persons, as prudence dictated.

3. That titular Bishops who would pass to other Sees, or would be newly consecrated, had not this faculty until they demanded it from the Holy See, and obtained it. This great Pope imposed it as an obligation on his successors to grant it not only for three years, but in an indefinite measure to those who would ask for it, and while they would retain their Sees.

4. He decreed, that the same favour would

be granted to dignitaries of inferior rank, for example, Abbots, who would have an independent territory, and an active jurisdiction over the Clergy and people, provided that they visit at stated times the tombs of the Apostles, and render an account to the Holy See of the state of their Churches.

5. He declares that this power does not cease with the death of the Pope who granted it : because it is the nature of a jurisdiction of this kind, and delegated in an indefinite manner to continue until recalled, or until the death of the person delegated.

Besides, the Priests who have obtained it are not deprived thereof by the death of the Prelate who granted it, or when he changes his See.

6. He adds, that in granting to the Bishops, and to dignitaries or superiors the faculty of sub-delegating as many Priests as they thought expedient to apply the Indulgence to the dead, he does not pretend to exempt them from going themselves, when they can, to give this consolation, particularly to the poor and to the most wretched.

7. This illustrious Pontiff declares that in the catechetical and public instructions the doctrine of the Church touching the temporal

punishment due for sin, the obligation of satisfying God's justice by fasting, alms, prayer, and other works of piety, the danger of counting rashly upon the efficacy of the sacrament of penance, and upon the plenary Indulgence at the hour of death, should be carefully explained to the people : for says he, it is uncertain how or in what manner we shall die, whether we can get the benefit of a plenary Indulgence at the last moment, or even when the external rite was applied, it is uncertain whether we gained the benefit thereof, or in what degree.

8. He directs that all Priests whose duty it was to assist the dying, and to apply the Indulgence in *articulo mortis*, should excite them most earnestly to sorrow for their sins, to the most perfect love of God, to perfect resignation to his adorable will, and to accept of death, from his hands in atonement for his transgressions.

9. That there should be nothing *ad libitum*, he prescribes the use of a formula in applying this Indulgence, which is found at the end of the Bull, and which is printed in all our rituals at the end of the *visitatio infirmorum*.

From the nature of this Bull, in which no

change has be made up to the present moment, we should suppose that every Bishop after his consecration has lost no time in applying to the Holy See for power to sub-delegate the privilege of applying the Indulgence in *articulo mortis* to all the Priests of his Diocese, on whom devolves the duty of visiting the sick or administering the sacrament of extreme unction.

This sub-delegation ought to be positive, express, and given in writing, in which mention should be made of the indult by virtue of which it is granted. Though we cannot assert that this precaution is absolutely necessary in its fullest extent, still it is the safest, and more in accordance with the general usage.

The *confiteor* should be said previous to giving the benediction, according to the directions in the ritual, it being contained in the formula prescribed by Benedict XIV.

It is asked whether the Indulgence may be given to a person who does not retain the use of his senses?

If he shewed a wish to get it before he lost the use of his faculties, or if it could be presumed that he would desire it, in case he had his senses, it ought to be given without

hesitation. Benedict XIV, expressly says so, and all authors agree with him.

QUERE. Should it be repeated during the same sickness ?

It appears it should not, for this reason, that according to the general opinion, and the best supported, the benefit of the Indulgence is not obtained, except at the actual time of death, so that if the person does not die, he receives no benefit. Boniface IX, and Eugenius IV, have thus decreed.

Paul III, granting a similar Indulgence to a confraternity of the Blessed Sacrament, erected in the Church of St. Mary of Minerva, made use of these words: *in mortis articulo, etiamsi mors non sequatur*. Other Popes says Collet (p. 328) have made use of the same formula; but such words evidently suppose that the Indulgence is not gained unless death follows. Theodore de sancto spiritu, who was the Theologian of the congregation in 1743, asserts that in his time, it was not granted at Rome, except on condition that death followed. *Si tamen hac vice moriaris, alias eam tibi reservo pro veræ mortis articulo*.

This being the case what would be the use of reiterating it during the same sickness ?

It is customary to apply the Indulgence as soon as extreme unction is administered; when the sick person lives at a considerable distance, it cannot be otherwise: but if a person could conveniently return to visit the sick person, and if he was not in immediate danger, it would be better not to give the Indulgence except at the hour of death. It is not necessary however to wait for the agony or delirium; for it is much better to make the application while he has the use of his senses in order that by means of the acts prescribed in the Bull *Pia mater* he may be the better disposed to receive the benefit of the Indulgence.

Quere. Can the sick person receive many plenary Indulgences during the same sickness?

It appears that though he may have a claim to many plenary Indulgences upon different titles: for example, on account of being a member of different Confraternities, &c., no more than one can be actually gained. For a plenary Indulgence being a remission of all the temporal punishment due for sin, if once obtained, we have no need of a second, while we remain free from sin: but as we cannot be certain of gaining even one, we are at liberty to endeavour to perform all the works to which

plenary Indulgences are annexed, in order to secure even that one.

This reflection is calculated to excite the fervour of the devout: it should stimulate them to avail themselves of those sources of spiritual treasures and means of grace, in order to be prepared for that awful passage from time to eternity. It is deplorable how indifferent to their spiritual welfare too many live, and how many will find themselves with empty hands at a moment when it will be impossible for them to repair their past negligence! It is not always the simple faithful who are guilty of this folly and imprudence: very often those who preach to them, who instruct them, and who encourage them to fervent devotion, neglect themselves in this respect.

Quere. When by reason of a personal Indulgence, a cross, medal, or blessed image, &c., one is entitled to a plenary Indulgence at the hour of death: what is necessary to be done in order to gain it?

Nothing, but to have the image or crucifix, &c., about him, to enter into the intentions of the Pope, to excite himself to contrition for his sins, to make acts of the love of God, and

to be resigned to the will of God. The ministry of a priest is by no means necessary for the validity of the Indulgence, supposing that the sick person be in the state of grace; but it is always useful. For in exhorting the sick person with a lively faith, and an ardent zeal, he contributes powerfully to enable him to reap the full benefit of the Indulgence.

Pius VII, has forbidden to give the benediction to dying persons with these objects, with a view to communicate to them the Indulgence at the hour of death. Seeing that the Bull *Piæ Mater* sufficiently provided for that.

PREFATORY REMARKS.

IN order to avoid unnecessary repetitions and prolixity in recommending the various devotions and prayers contained in the remaining part of this work, I shall confine myself to a few general observations which I hope will satisfy the pious Christian.

The object or end of each of these devout exercises is to stimulate the faithful either to honour the unity of God, the blessed Trinity, or some person of the adorable Trinity, or to meditate on the divine mysteries and circum-

stances of our Saviour's life, in order thereby to excite us to return love for love : to induce us to avoid evil and to practice virtue, or to engage the angels and saints in Heaven to intercede in our behalf, to perform the charitable and very meritorious work of propagating the faith among infidel nations, and to rescue abandoned sinners from perdition, or finally to relieve our suffering brethren in Purgatory, who cannot assist themselves, and whose sufferings are most excruciating. These are the general objects which the Church has in view in annexing Indulgences to certain prayers and devotions. If all these be desirable and commendable objects, how grateful should not we be to our holy mother the Church for encouraging us by means of Indulgences to perform these meritorious works ? If we reflect for a moment, and call to our recollection, that there generally remains some debt of temporal punishment due, after the guilt and *eternal* punishment, in case of *mortal* sin are remitted, which must be discharged either in this life or in the next, and how unwilling we are to offer the least violence to our guilty bodies, how unwilling we are to subdue our passions or to keep them under subjection to reason and

religion, how unwilling we are to curb our appetites, and to resist the evil inclinations of our nature, or setting aside all atonement to God's offended justice, how difficult do we find it to practice those Gospel virtues without which we cannot expect to gain admittance into the kingdom of Heaven, how thankful should not we be to the divine spouse for enticing us by means of temporal rewards to repent of our sins, and for assisting us in diminishing our debt, and how willingly should we not embrace every opportunity and means she offers us of purifying our souls in this world in order to prevent our entering that dreadful prison out of which no man who enters it can escape without *paying the last farthing!* Let no man, therefore, say that such a practice encourages sloth; by no means: on the contrary, it urges the Christian to make greater exertions to secure his salvation, and to make him more fit for the society of angels and saints; for no person can obtain an Indulgence of any kind without being in the state of grace, and saying some prayer or performing some work of piety, or act of mortification—and though this is the fact and the truth, there are many whose malice and wickedness is such that they

go much farther and say, that according to the doctrine of the Catholic Church, an Indulgence is a permission to commit sin!!—May God forgive them.

*Plenary Indulgences to all the faithful
throughout Ireland.*

1. On the feast of St. Patrick, Patron and Apostle of Ireland, or on any day during the octave, provided they confess and receive, &c. applicable to the souls of the faithful departed. Clement XIV., Feb. 14th, 1773.

2. On the feast of S.S. Peter and Paul, 29th of June, or on any day within the octave, provided they approach the sacraments of Penance and the Eucharist, and pray, &c., applicable to the souls in Purgatory. Clement XIV, April 19th, 1772.

3. On the feast of the respective Patrons and Titular Saints of the Parishes of Ireland, provided they confess and receive, &c. Pius VI, Jan. 12th, 1783.

4. At the hour of death to all who contritely invoke, at least from the heart, the most holy name of Jesus, and recommend their soul, unto the Lord, Clement XIV, April 5th, 1772.

The following plenary Indulgences, which had been granted only to the Province of Leinster, and the Diocess of Waterford and Elphin, are now extended to all the faithful throughout Ireland, by his present Holiness, Pope Gregory XVI, by an Indult of the 18th of March, 1832, at the solicitation of the Archbishops of Ireland.

1. On the Nativity of our Lord, Circumcision, Epiphany, Resurrection, Ascension, Pentecost, Corpus Christi, and feast of All Saints. Pius VI. March 19th, 1791.

2. On the five principal feasts of the blessed Virgin, viz. the Annunciation, Assumption, Conception, Nativity, and Purification, and on the Sundays immediately following the three last feasts, provided they confess and receive, &c., and visit some Church, applicable to the souls in Purgatory. Pius VI, June 11th, 1783.

3. On the first Sunday of every month, on the same conditions, applicable to the souls in Purgatory. Pius VI, Jan. 12th, 1783.

NOTE. Weekly Communicants may obtain all the Indulgences occurring within the week, provided they comply with the other conditions prescribed.

4. His present Holiness, Gregory XVI. by an indult of the 26th of June, 1831, grants also for ever a plenary Indulgence to the faithful, who, truly penitent, confess and receive, &c., on the feast of the most holy Trinity, or on any day of its octave, provided they visit a parish Church, and pray for the propagation of the Catholic Faith, &c. This is applicable to the souls in Purgatory.

This Indulgence is also extended to all Ireland by Pope Gregory XVI, March 18th, 1832.

The above plenary Indulgences for all the faithful are arranged in the order in which they occur during the year for the facility of reference.

Once a month by complying with the usual conditions.

January 1st, Circumcision of our Lord.

6th, Epiphany.

February 2nd, Purification of the B. Virgin, or on the Sunday following.

March 17th, Feast of St. Patrick, or on any day within the octave.

25th, Annunciation of the B. Virgin.

Easter Sunday.

Ascension Thursday.

Whitsunday.

**Trinity Sunday, or any day within the octave.
Corpus Christi.**

**June 29th, S.S. Peter and Paul, or any day
during the octave.**

**August 15th, Assumption of the blessed Vir-
gin.**

**Sept. 8th, Nativity of the B. Virgin, or the
Sunday following.**

Nov. 1st, Feast of All Saints.

**Decem. 8th, Conception of the blessed Vir-
gin, or on the Sunday following.
25th, Christmas Day.**

**On the Feast of the respective Patrons of Par-
ishes in Ireland.**

Indulgences attached to Crowns or Chaplets.

NOTE. What are called Chaplets in France, are called Crowns in Rome. There are two sorts in particular, namely, those of our Saviour, and those of the blessed Virgin.

In the collection of Indulgences printed in Rome, in the year 1818, and reprinted in 1831, we find four sorts of Crowns of our Saviour, viz. 1. that specially called of our Saviour; 2. that of his five wounds : 3. that of his pre-

cious blood ; 4. that of his Sacred Heart : to each of these particular Indulgences are annexed, but these being little known in Ireland, I shall omit them at present. In the appendix the first of these, is explained viz. the Crown of our Saviour, which consist of 33 Paters, in honour of the 33 years he lived upon earth, and 5 Aves in honour of his five wounds, and a Credo, which contains a summary of what our Saviour taught.

Crowns or Chaplets of the Blessed Virgin.

WE find three of these, viz. the Rosary of 15 decades, the ordinary chaplet of 5 decades, and the crown of seven dolours.

The Rosary has been explained when treating of Confraternities.

We come now to the ordinary chaplet or crown of five decades which is in general use among the faithful. There is also a chaplet of six decades, the origin of which Bishop Bouvier could not discover, and upon which he saw nothing authentic.

Benedict XIII, by a brief of the 13th of April, 1726, granted an Indulgence of one hundred days to any person, saying the whole or third part (viz. 5 decades,) of

the Rosary, for every *Pater* and every *Ave*, provided the bead be blessed by a Dominican, or by a person having special power; and that he meditate on the mysteries. Those who cannot meditate, must recite the Rosary with devotion.

If 5 decades be repeated every day for a year, a plenary Indulgence can be gained on one day at option, by confessing &c. There are other Indulgences peculiar to the confraternity of the Rosary, which have been already explained.

The third part of a Rosary consists of the *Creed*, one *Pater*, three *Aves*, and five *Decades*.

Blessed Beads or Chaplets of the Blessed Virgin.

NOTE .By a chaplet of the blessed Virgin, is commonly meant the third part of the Rosary of fifteen decades.

A person having a bead blessed by the Pope or by a priest having special power, and saying a Rosary or the third part thereof in the week, or the divine office or the little office of the blessed Virgin, or the office of the dead, or the 7 penitential psalms, or the psalms

called gradual, or who are in the habit of teaching the catechism, or of visiting prisoners, or the sick in an hospital, or of assisting the poor, or hearing mass, or celebrating, if a priest, will gain a plenary Indulgence on the following days by confessing &c., viz, Christmas day, Epiphany, Easter Sunday, Ascension, Pentecost Sunday, Trinity Sunday, Corpus Christi, the Purification, Annunciation, Assumption, and Nativity of the blessed Virgin. The feasts of St. John the Baptist, S.S. Peter and Paul, St. Andrew, St. James, St. John, St. Thomas, St. Philip, St. James, St. Bartholomew, St. Matthew, St. Simeon, St. Jude, St. Mathias, St. Joseph, and all Saints.

Those who will comply with the same conditions on the other feasts of our Saviour and the blessed Virgin will gain on each of these days 7 years and 7 quarantines.

Those performing them on Sundays and other feast days of the year, will gain 5 years and 5 quarantines, and on ferial days one hundred days Indulgence.

A person in the habit of saying at least once a week the Rosary, or the small office of the blessed Virgin, or the office of the dead, or at least one nocturn, and the lauds of this office, or the seven penitential Psalms. with the litan-

ies of the saints and the prayers annexed thereto, will gain on the day he repeats them 100 days Indulgence.

He who prepares himself before saying Mass, or going to communion, or saying the divine office, or the little office of the blessed Virgin, will gain each time an Indulgence of 50 days.

He who will visit prisoners, or the sick in an hospital to afford them some necessary or useful aid, or will teach the catechism at chapel or at home, to his children, to his parents or to his domestics, will gain each time an Indulgence of 200 days.

He, who morning noon and night on hearing the chapel bell, will say the *Angelus*, or if he has not this prayer, will repeat the *Lord's Prayer*, or *Hail Mary*, or will say the *De profundis* in the evening when the bell is rung to pray for the dead; or if he has not this Psalm, repeats the *Lord's Prayer* and *Hail Mary*, will gain an Indulgence of 100 days.

Also 100 days by meditating devoutly on Friday on the passion of our Saviour and saying 3 *Paters* and *Aves*.

Also 100 days is granted to those who ex-

amine their consciences, truly repent of their sins, form a resolution of amendment, and repeat 3 *Paters* and *Aves*, in honour of the blessed Trinity, and 5 in honour of the holy wounds of our Saviour.

Fifty days by devoutly praying for the dying, and saying at least one *Pater Ave* for their intention.

REMARK. Beads and medals can be of use *only* to those for whom they have been blessed, or those who have first received them.

N.B. These Indulgences are found in a decree of the congregation of Indulgences approved by Benedict XIV, January 15th, 1743, and in an *Elenchus* printed at Rome in 1806, and inserted in the collection of 1818. p. 425.

Beads of glass or chrystal (provided they be solid) can be blessed; but Iron, pewter, lead and other fusible or fragile matters are interdicted. Decree of the congregation of Indulgences March 1st, 1820.

CROSSES AND MEDALS.

THE image of Jesus Christ crucified being of all other symbols the best calculated to rouse our faith, it is customary among Christians, to carry about them, or to have in their

oratories small crosses, crucifixes and even medals representing Jesus Christ; there are also some which represent his holy Mother, or some saint. This practice being good in itself and conducive to piety, the Popes have encouraged it by annexing to those pious objects several Indulgences when sanctified by the Apostolic benediction. These Indulgences are the same with those of blessed beads, and are obtained on the same conditions. They cannot be annexed to an image of paper, pasteboard, nor to a cross of wood, lead, Iron or to any fragile or fusible matter: they should be of gold, silver, copper, or some other metal and representing only Jesus Christ, or some saint canonized by the Church, or inscribed in the Roman Martyrology. Benedict XIV, and the *Elenchus* of Pius VII.

He who has in his chamber or other suitable part of his house, a crucifix, cross, or any image blessed by a priest having power from the Pope, and will perform the same devotions before them already specified in the speaking of beads, will gain the same Indulgences. (Ferraris. t. 4. p. 574. edit. de genes. 1768.)

Mass said on an Altar on which there is a crucifix, or medal blessed by the Pope, or said

by a priest having any of those objects so blessed, is not entitled to any particular privilege on that account. Benedict XIV. Aug., 19th, 1752, in a brief which has been confirmed by Pius VII.

By a decree of Alexander VII. Feby., 6th, 1657, and a declaration of the congregation of Indulgences Nov., 26th, 1714, crosses, medals, and blessed beads cannot be transferred to others on any account whatever, and cannot be of use to any, except to those for whom they have been blessed or to whom they have been first given.

They cannot be sold with a view to make a profit by them, nor lent, nor given with the intent of gaining the Indulgence; and if a person lose one of those objects, he cannot substitute another in its place.

However they do not lose the Indulgence relatively to the proprietor in consequence of their being lent.

The same decrees of Alexander VII, and the congregation.

THE ACTS OF FAITH, HOPE, AND CHARITY.

Benedict XIII, on the 15th, Jany., 1728, granted a plenary Indulgence, perpetual and applicable to the souls

in purgatory, which was confirmed by Benedict XIV, December 11th, 1754, to those who would devoutly repeat once a day for a month, the acts of Faith, Hope, and Charity, on any day they would choose by complying with the usual conditions, and a plenary Indulgence at the hour of death to those who would be faithful to this practice during their lives.

He also granted seven years and seven quarantines for every time these acts would be repeated.

Clement XIV, by an audience of the 5th, of April, 1762, made this Indulgence perpetual to the Catholics of this kingdom, but requires an act of contrition to be made previous to the other acts.

NOTE. No particular form of words is prescribed, but the motives of each of the three Theological virtues should be clearly expressed; this was positively declared by Benedict XIV, in the decree already cited.

Acts of Contrition, Faith, Hope, and Charity.

An Act of Contrition.

O my God! I am most heartily sorry for having offended thee, and I detest my sins most sincerely, because they are displeasing to thee, my God, who art so deserving of all my love: I now firmly purpose with the assistance of thy holy grace, never more to offend thee deliberately, to do all that I can to atone for my sins and to amend my life. Amen.

An Act of Faith.

O my God! I most firmly believe in thee,

and in all thou hast revealed to thy holy Catholic Church: because thou art truth itself, who neither canst deceive nor be deceived. Amen.

An Act of Hope.

O my God! I most firmly hope in thee, because of all thy promises; and trust that thou wilt give me eternal life, and all the graces necessary to obtain it through the merits of my dear Lord and Saviour Jesus Christ. Amen.

An Act of Charity.

O my God! I love thee more than all things, because thou art infinite in every perfection and worthy of all my love: grant that I may daily increase in thy divine love, that I may love my neighbour as myself, and prefer a thousand deaths to the loss of thee by any mortal sin. Amen,

The Angelus Domini, or, Angel of the Lord.

Benedict XIII, by a brief of the 14th, of September 1724, granted for ever a plenary Indulgence to those who devoutly repeat at the sound of the bell in the morning, at noon, or at night, after the setting of the sun, once a day for a month, on any day they choose, on condition that they confess and receive &c.

Also 100 days Indulgence every time they repeat it with contrition for their sins.

Benedict XIV, by a declaration of the 20th of April, 1742, decided that it should be said standing on Saturdays, after the hour of first Vespers, and on Sundays throughout the year.

According to the same declaration of Benedict XIV, the *Regina Cæli, rejoice Queen*, must be substituted in place of the *Angelus* during Paschal time, (that is from Holy Saturday to the first Vespers of Trinity Sunday,) and to be said standing.

However those who cannot repeat this anthem will gain the Indulgence by continuing to say the *Angelus*.

THE ANGELICAL SALUTATION.

V. The Angel of the Lord declared unto Mary.

R. And she conceived by the Holy Ghost.
Hail Mary, &c.

V. Behold the handmaid of the Lord.

R. Be it done unto me according to thy word.

Hail Mary, &c.

V. And the Word was made flesh.

R. And dwelt among us.

Hail Mary, &c.

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the Incarnation of Christ, thy Son, was made known by the message of an Angel, may, by his passion and Cross, be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

NOTE. These versicles and prayer which are added, are not required for gaining the Indulgence.

THE HYMN DURING THE PASCHAL TIME.

Rejoice, O Queen of Heaven, to see, Alleluia.
The sacred Infant, born of thee, Alleluia,
Rise, according to his word, Alleluia;
Pray for us unto the Lord, Alleluia.

V. Rejoice, and be glad, O Virgin Mary!
Alleluia.

R. Because our Lord is truly risen. Alleluia.

LET US PRAY.

O God, who by the resurrection of thy Son,

our Lord Jesus Christ, hast been pleased to gladden the world, grant, we beseech thee, that by the intercession of the Virgin Mary, his Mother, we may obtain the joys of eternal life : through the same Christ our Lord. Amen.

VENI CREATOR ; OR, VENI SANCTE SPIRITUS.

Pius VI, by a perpetual brief of the 26th of May, 1796, granted to the faithful an Indulgence of 100 days each day they would repeat the hymn or sequence of the Holy Ghost, and 300 days on the day of Pentecost, or any day during the octave, and a plenary Indulgence once a month to those who repeat it every day, by confessing, &c.

These Indulgences are applicable to the souls in Purgatory.

The Veni Creator, or Hymn of the Holy Ghost.

Creating spirit, come possess
Our souls, and with thy presence bless ;
And in our hearts, framed by thy hand.
Let thy celestial grace command.

Thou who art called the *Paraclete* ;
The Almighty Father's gift complete ;

The living fountain, fire, and love,
And sacred unction from above.

Thou finger of the Father's hand,
Thou dost a sev'n-fold grace command;
Thou promis'd, from the Highest sent,
In various language eloquent.

Purge with thy light our earthly parts,
And with thy love inflame our hearts;
Thus human weakness fortify
With everlasting constancy.

Far from us drive th' infernal foe,
And peace, the fruit of love bestow;
Thus having thee, our safest guide,
Let not our feet to evil slide.

Let us by thee the Father own,
And to us let the Son be known;
Let us believe in thee, who dost
From both proceed, th' Holy Ghost.

To God the Father, and the Son,
Who rose from death, be glory done;
This praise for ever let's repeat,
To God the holy Paraclete. Amen.

THE SEQUENCE.

Come, Holy Ghost, send down those beams,
Which sweetly flow in silent streams

From thy bright throne above ;
 O Come, thou Father of the poor,
 Thou bounteous source of all our store,
 Come fire our hearts with love.

Come thou, of comforters the best,
 Come thou, the souls delicious guest,
 The pilgrims sweet relief ;
 Thou art our rest in toil and sweat,
 Refreshment in excessive heat,
 And solace in our grief.

O sacred light, shoot home thy darts,
 O pierce the centre of those hearts,
 Whose faith aspires to thee :
 Without thy Godhead nothing can
 Have any price or worth in man,
 Nothing can harmless be.

Lord, wash our sinful stains away,
 Water from Heav'n our barren clay,
 Our wounds and bruises heal :
 To thy sweet yoke our stiff necks bow ;
 Warm with thy fire our hearts of snow ;
 Our wand'ring feet repel.

O grant thy faithful, dearest Lord,
 Whose only hope is thy sure word.
 The sev'n-fold gifts of love :

Grant us in life t'obey thy grace,
Grant us in death to see thy faee,
And endless joys possess. Amen.

DEVOTION IN HONOUR OF THE MOST HOLY TRINITY.

Pius VI, by a decree of the 15th of May, 1784, granted an Indulgence of 100 days to the faithful each day they will recite, at three different times, viz. in the morning, at mid-day, and in the evening, seven *Gloria Patris*, with the *Hail Mary*, in veneration of the mysteries of the most holy Trinity and the Incarnation, and in honour of the B. Virgin, and on Sundays an Indulgence of seven years and seven quarantines.

Those who continue this practice for a month can gain a plenary Indulgence, on two Sundays at their option, within the month, provided they comply with the usual conditions of confessing, &c.

In order to gain these Indulgences it is necessary that three persons unite in saying these prayers, in conjunction, or separately. If one of them die, or cease to join in the said prayers, the two remaining persons must choose a third person in his place, without which the Indulgence would not be gained.

Pius VII, by a decree of the 11th of July, 1815, granted an Indulgence of 300 days to the faithful who say morning, noon, and evening, the *Glory be to the Father*, &c., three times in thanksgiving to the most holy Trinity for the singular privileges granted to the B. Virgin, espe-

cially in her Assumption into Heaven; and 100 days each time, and a plenary Indulgence once a month, to those who will regularly repeat this prayer three times a day, on any day they please to choose, provided they confess, &c. These Indulgences are applicable to the souls in purgatory.

Angelic praise of the most holy Trinity.

CLEMENT XIV, June 26th, 1770, granted a plenary Indulgence once a month to those who would invoke the most holy Trinity with a penitential spirit each day, in the following words: also, 100 days, each day they repeat them; and 300 days on Sundays, and during the octave of the feast of the blessed Trinity, by repeating them three times.

Holy, holy, holy, Lord God of Hosts; all the earth is full of thy glory: glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

SALVE REGINA; OR, HAIL HOLY QUEEN.

Pius VI, by a universal decree of the 5th of April, 1786, granted, for ever, an Indulgence of 100 days, on week days, and seven years and seven quarantines on Sundays, to those who would repeat with devotion the *Hail, Holy Queen*, &c. in the morning,—and in the evening, *we fly to thy patronage*, &c., to repair the outrages offered to the blessed Virgin and the Saints.

He granted a plenary Indulgence on two Sundays of the month, chosen by themselves, to those who daily recite these prayers, provided they confess, &c.

Also, a plenary Indulgence on the festivals of the blessed Virgin, and on the feast of All Saints, on the usual conditions.

And lastly, a plenary Indulgence at the hour of death, provided they confess, &c. or at least be contrite.

In the Morning.

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope.* To thee do we cry, banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy towards us, and after this our painful exile, shew unto us the blessed fruit of thy womb, Jesus. O clement! O pious! O sweet Virgin Mary! Pray for us, O holy Mother of God: that we may be made worthy of the promises of Christ.

V. Vouchsafe that I may praise thee, O sacred Virgin.

R. Give me strength against thy enemies.

V. May God be blessed in all his saints.

R. Amen.

* Jesus Christ can alone be strictly called the life and hope of Christians. Such expressions applied to the B. Virgin Mary, should be taken in a limited sense, relative to her quality of our Patroness and Advocate.

In the Evening.

We fly to thy patronage, O holy Mother of God ; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious blessed Virgin.

V. Vouchsafe that I may praise thee, O sacred Virgin.

R. Give me strength against thy enemies.

V. May God be blessed in all his saints,

R. Amen.

A DEVOUT ASPIRATION TO THE MOST HOLY SACRAMENT.

Pius VI, by a rescript of the 26th of May, 1776, granted an Indulgence of 100 days to the faithful who would recite the following ejaculatory prayer once a day in honour of the most holy Eucharist.

May the most holy and divine Sacrament be constantly praised and thanked.

Also, 300 days on Thursdays throughout the year, on *Corpus Christi*, and during the octave, to those who repeat this prayer three times each of those days.

Also, a plenary Indulgence once a month, on any day at their option to those who would continue this practice for a month.

Pius VII, by a decree of the 30th of June, 1818,

granted for ever an Indulgence of 100 days, applicable to the souls in Purgatory, when this prayer is said at the signal which announces the exposition, the benediction, or the elevation of the blessed Sacrament at a Conventual, Parochial, or High Mass.

A PRAYER BEFORE A PICTURE OF THE SACRED HEART OF JESUS.

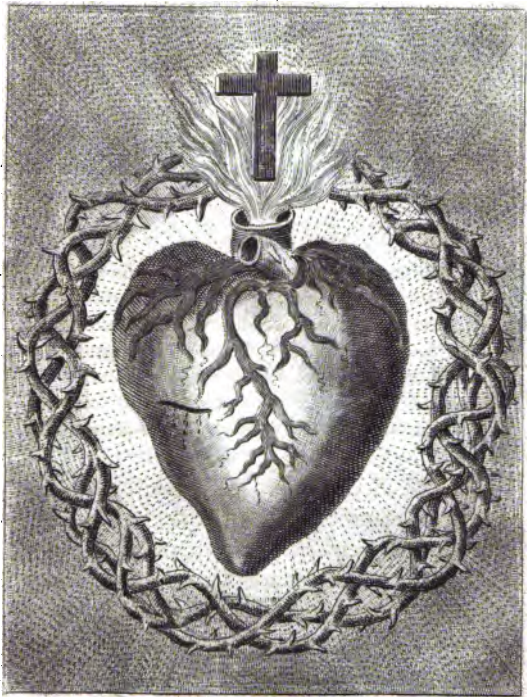
Pius VII, by a rescript of 26th of September, 1817, granted perpetually a plenary Indulgence once a month to the faithful who on any day, at their option, confess and receive, &c., and daily recite the following prayer before the picture of the Sacred Heart of Jesus; also, an Indulgence of 100 days each time they devoutly repeat it.

These Indulgences are applicable to the souls in Purgatory.

“ I, N. N., desirous to make the best return in my power for thy benefits, and the most ample atonement for my transgressions, give thee my heart, and consecrate my whole being to thee, O amiable Jesus, and I purpose with the assistance of thy grace, never more to offend thee.

Devout exercises in honour of the Sacred Heart of Jesus.

Pius VII, by several rescripts of 1801, 1802, 1803, 1815, and the last of the 26th of September, 1817, granted to those who will recite daily in honour of the Sacred Heart of Jesus, *Our Father, Hail Mary, I believe in God*, with the following short prayer :



*O sweetest Heart of Jesus I implore
That I may ever love thee more & more.*

Sweet Heart of my Jesus, grant that I may love thee more and more.

A plenary Indulgence the first Friday or the first Sunday of every month, and another on any other day at option, provided the usual conditions of confessing, &c., be complied with.

Also, a plenary Indulgence on the feast of the Sacred Heart, or the Sunday following, on the same conditions.

An Indulgence of seven years and seven quarantines on the four Sundays preceding the feast of the Sacred Heart.

Also, an Indulgence of 60 days for every good work performed with that intention by those who are in the habit of honouring the Sacred Heart of Jesus, by the daily recital of the above-mentioned prayers, and a plenary Indulgence at the hour of death if they invoke with contrition the holy name of Jesus, or at least with the heart if they cannot with the tongue.

NOTE.—It is not necessary to be members of the Sodality of the Sacred Heart in order to gain these Indulgences. (*Recueil de Rome, en Italien*, p. 80, et 168, edition, 1831.

Pius VI, by a rescript of the 17th of September, 1796, granted a plenary Indulgence to the faithful who, truly contrite, confess and receive on the first Thursday of every month, will visit the blessed Sacrament, exposed or reserved in the Tabernacle, and will repeat the the following prayer, (attributed to St. Cajetan,) to implore the divine mercy, and praying for the usual intentions of the Pope.

Seven years and seven quarantines to those who on any other Thursday in the year confess and receive, &c.,

and recite the same prayer on their knees before the Sacrament; and 100 days to those who repeat it any other day in the year.

These Indulgences are applicable to the souls in Purgator .

LET US PRAY.

Look down, O Lord, from thy sanctuary, and from the high habitation of Heaven; and behold this holy oblation, which the great High Priest, thy holy Son, the Lord Jesus, offers to thee for the sins of his bretherthen, and be propitious to the multitude of our iniquities. Behold the voice of the blood of Jesus our brother, crieth to thee from the Cross! Graciously hear, O Lord : be appeased, O Lord : hearken and do. Delay not for thy own sake, my God, beause thy name is invoked upon this city, and upon thy people, and do with us according to thy mercy. Amen.

Pange lingua, and tantum, ergo ; or, Sing, O my tongue, adore and praise.

At the entreaties of a great number of Bishops and Parish Priests, Pius VII, wishing to excite the devotion of the faithful towards Jesus Christ hidden in the most holy Sacrament, to induce them to adore him often in spirit and truth, and to thank him for having remained with us in this adorable sacrament,—by a decree

of the 25th of August, 1818, granted perpetually an Indulgence of 300 days once a day to those who, with a penitential spirit, would devoutly repeat the hymn, *Pange, lingua*, with the verse and prayer of the blessed Sacrament, and 100 days to those who would say only the two last verses, beginning with the words, *tantum ergo* ; or *To this mysterious table now*, with the versicle and prayer.

Those who would frequently repeat the entire, or the two last verses of this hymn, verse, and prayer, at least ten times a month, can gain a plenary Indulgence on Holy Thursday, or on any day of the octave, or on any other day of the year, at their option, on condition that they confess and receive, &c.

These Indulgences are applicable to the souls in Purgatory.

Translation of the hymn, Pange, lingua. &c.

Sing, O my tongue, adore and praise
The depths of God's mysterious ways :
How Christ, the world's great king bestow'd
His flesh conceal'd in human food,
And left mankind the blood that paid
The ransom of the souls he made.

Given from above, and born for man,
From Virgin chaste his life began :
He lived on earth, and preached to sow
The seeds of heav'nly love below ;
Then seal'd his mission from above
With strange effects of power and love

**'Twas on that ev'ning, when the last
 And most mysterious supper past ;
 When Christ with his disciples sat .
 To close the law with legal meat :
 Then to the twelve himself bestow'd,
 With his own hands to be their food.**

**The Word made flesh for love of man,
 His word turns flesh to bread again,
 And wine to blood, unseen by sense,
 By virtue of Omnipotence ;
 And here the faithful rest secure,
 Whilst God can vouch, and faith ensure.**

*** To this mysterious table now,
 Our knees, and hearts, and sense, we bow,
 Let ancient rites resign their place
 To nobler elements of grace :
 And faith for all defects supply.
 While sense is lost in mystery.**

**To God the Father, born of none,
 To Christ, his co-eternal Son,
 And Holy Ghost, whose equal rays,
 From both proceed, be equal praise :
 One honour, jubilee, and fame,
 For ever bless his glorious name. Amen.**

V. Thou hast given them bread from heaven.

R. Abounding with whatever is delicious.

LET US PRAY.

O God, who in this wonderful Sacrament hast left us a memorial of thy passion, grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that our souls may be always sensible of the fruit of thy redemption: who livest and reignest, world without end. Amen.

HYMN.—STABAT MATER.

Innocent XI, by a brief of the 1st of September, 1681 granted an Indulgence of 100 days to all the faithful as often as they would devoutly repeat the hymn, *Stabat Mater*, in honour of the dolours of the blessed Virgin.

*Translation of the hymn, Stabat Mater, or
plaint of the blessed Virgin.*

By his gibbet, she who bore him
 Stood in tears; while trickling o'er him,
 Piteously the blood-drops stole,
 Grief and Wo her bosom harrow;
 Lo! the Seer's prophetic arrow
 Now indeed "hath pierc'd her soul."

See how sorrowful and lonely
 Stands that Mother, while her only
 Blessed Son in torture hangs!
 Man's redemption the achievement!
 But how bitter the bereavement;
 How acute the Mother's pangs!

Is there one, whose heart so leaden,
Cold indifference could deaden

At that scene of wond'rous wo,—
To behold that sainted being
Anguish'd beyond measure, seeing
What our Lord must undergo ?

Such the price of man's transgression !
Such the Godlike intercession

Of her wounded, dying Son !
Whom she watches, broken hearted,
Till his spirit hath departed—
Till the deed of blood is done.

Blessed Lady ! let me share in
Thy affliction ; let me bear in
Thy o'erpowering grief some part ;
Let me in thy sorrows mingle ;
Let devotion, pure and single,
For thy Son, possess my heart.

Holy Mother ! grant this favour :
Let the suff'rings of my Saviour
Sink into my bosom's core ;
Let me dwell with deep affection,
Sad and frequent recollection,
On the torments that he bore ;

Let me sorrow with thee truly ;
 Let me bear my portion duly
 Of this Cross, and, while I live,
 Stand in spirit by his Gibbet,
 Grief and love with thee exhibit,
 Sympathy and homage give.

Virgin Mother ! purest maiden !
 While thy heart with grief is laden,
 Mine a true compunction needs,
 Be the death of Christ e'er present
 To my thoughts, and urge incessant
 On to penitential deeds.

Let the Cross guard and protect me,
 Through the paths of life direct me ;
 Through the sufferings of Christ
 May I, when this clay shall moulder,
 Of God's vision a beholder,
 Joy with thee imparadised !

Crown of the precious blood of our Saviour.

Jesus Christ has shed his blood for our redemption on seven different occasions.

1. When he submitted to be circumcised like a sinner.
2. In the garden of olives, when a sweat of blood trickled down his body.
3. When he was scourged.
4. When he was crowned with thorns.

5. In going from Jerusalem to Mount Calvary, when he fell under the weight of the Cross, and left the mark of his precious blood on the ground.

6. On Calvary, when his hands and feet were unfeelingly pierced with nails, and when the Cross was elevated.

7. On the Cross after he expired, when a soldier pierced his side.

These different circumstances are so many mysteries worthy of contemplation in meditating upon the passion of our Saviour. In honour of these mysteries a crown has been arranged, consisting of 33 *Paters* with 7 *Gloria Patris*, and the verse, *We beseech thee*, &c.

It is begun by saying the words, *V. O God, come to my aid. R. O Lord, make haste to help me. V. Glory be to the Father, &c. Then five Paters with a Glory be to the Father, &c., and the verse :*

V. We beseech thee, O Lord, to succour thy servants.

R. Whom thou hast redeemed by thy precious blood.

In honour of each mystery, according to the above order, and three *Paters* in honour of the last, with a *Glory be to the Father*, the verse, and following prayers.

LET US PRAY.

O Most precious Blood, source of eternal life, the price and ransom of the universe, sacred refreshment of our souls, which dost unceasingly advocate the cause of mankind before the throne of infinite mercy, I adore thee profoundly : I wish, if it were possible to compensate the insults and outrages which thou constantly receivest from men, and especially

from those who dare to blaspheme thee. Oh ! who would not bless this blood of infinite value ? Who will not feel his heart inflamed with love for Jesus who shed it ? What would become of me if I had not been redeemed by his divine blood, which love has drawn to the very last drop from the veins of my Saviour ? Oh, infinite love which has bestowed on us this all-healing balsam ! Oh, inestimable balsam, springing from the fountain of an immense love ! I beseech thee grant that all hearts and tongues may praise, bless, and thank thee now and for all eternity. Amen.

V. Thou hast redeemed us, O Lord, in thy blood.

R. And hast made us a kingdom to our Lord.

LET US PRAY.

O Almighty and eternal God who hast appointed thy only begotten Son, the Redeemer of the world, and wouldst be appeased by his blood : grant, we beseech thee, that we may so venerate the price of our redemption, and to be protected by its virtue from the evils of the present life, that we may enjoy eternal rewards in Heaven, who liveth and reigneth with hee and the Holy Ghost, one God, world without end Amen.

Pius VII, by two rescripts of the 31st of May, 1809, and 18th of Oct., 1815, granted an Indulgence of 7 years and 7 quarantines once a day to those who would devoutly perform this devotion, and if they continued it for a month, a plenary Indulgence any one day at option, on the usual conditions.

He granted, besides, an Indulgence of 300 days once a day to those who say the prayer, *O most precious blood, &c.*

Visiting a Church, Oratory, or Altar where the picture of the Sacred Heart of Jesus is exposed to public veneration.

PIUS VI, by a rescript of the 2nd of January, 1799, granted to all the faithful a perpetual Indulgence of seven years and seven quarantines, each time they devoutly and contritely visit any Church, Oratory, or Altar, where the picture of the Sacred Heart is exposed to public veneration, and pray before the picture according to the intentions of the Pope.

This Indulgence is applicable to the souls in Purgatory.

Seven salutations to the afflicted Virgin.

Pius VII, by a universal brief of the 1st of December, 1815, granted an Indulgence of 300 days once a day to those who, with a contrite heart, recite *Hail Mary* seven times, and the following petition after each :

Vouchsafe, O sacred Mother, to imprint deeply on my heart the wound of thy crucified Son.

A Plenary Indulgence to those who practice this daily devotion for a month, on any one day they confess, &c. These Indulgences are applicable to the souls in purgatory.

A Prayer to our Angel Guardian.

Pius VI, by a brief of the 2nd of October, 1795, granted an Indulgence of 100 days to the faithful each time they will say the following prayer, to honour their Angel Guardian, and to implore his assistance.

Those who will continue to say this prayer, morning and evening for a year, can gain a plenary Indulgence the 2nd of October, provided they confess and receive on this day, and visit some Church as usual.

Pius VII, by a decree of the 15th of May, 1821, granted a plenary Indulgence applicable, to the souls in Purgatory, once a month, on the usual conditions.

O Angel of God, to whose holy care I am committed by the divine clemency, enlighten, defend, protect, and govern me. Amen.

These Indulgences are applicable to the souls in Purgatory.

Devotion for the relief of the Souls in Purgatory.

Pius VII, by a universal and perpetual brief of the 7th of February, 1817, granted an Indulgence of 300 days, applicable to the souls in Purgatory, to the faithful who, truly penitent and devoutly reflecting on the passion of our Lord Jesus Christ, shall recite for the relief of the faithful departed *Our Father* and *Hail Mary* five times, and the two following verses.

He also granted a plenary Indulgence once a month, on any day at their option, to those who continue this practice for a month, and applicable to the souls in Purgatory, on the usual conditions of confessing, &c.

Our Father, Hail Mary, (five times,) after each Pater and Ave say,

V. We beseech thee, O Lord, have mercy on thy servants.

R. Whom thou hast redeemed with thy precious blood.

V. Eternal rest grant to them, O Lord.

R. And let perpetual light shine unto them.

Meditation; or, Mental Prayer.

Benedict XIV, by a brief of the 16th of December, 1746, granted to the faithful who practice meditation or mental prayer each day, for half an hour or least a quarter of an hour, a plenary Indulgence once a month, on any day at their option, provided they confess, &c. This Indulgence is applicable to the souls in Purgatory.

An act of resignation to the will of God.

Pius VII, by a decree of the 19th of May, 1818, granted for ever an Indulgence of 100 days once a day, to those who, with sentiments of compunction, devoutly say the following short prayer.

To those who daily say this prayer, he granted a plenary Indulgence once a year, any day at their option, provided they confess, &c.—and a plenary Indulgence at the hour of death to those who frequently during their lives had recited it, and will accept of death with entire resignation from the hands of God. These Indulgences are applicable to the souls in Purgatory.

May the most just, the most sovereign, and the most amiable will of God be for ever done, praised, and exalted in all things.

Invocation of the holy name of Jesus.

Pope Sixtus V, by a Bull of the 15th of July, 1587, granted an Indulgence of 100 days to the faithful each time that saluting each other, we should say, *May Jesus Christ be praised*, and the other should answer, *for ever, or Amen*.

He also granted in the same Bull an Indulgence of 25 days each time they devoutly invoke the holy names of *Jesus* and *Mary*, and a plenary Indulgence at the hour of death if they have been in the habit of saluting each other, or invoking these holy names during their lives provided they invoke these names at that moment, at least with the heart.

The same Indulgences are granted to preachers and others who exhort the faithful, to salute each other in the above manner, to invoke the holy names of *Jesus* and *Mary*, or to recite their litanies.

Aspirations of Divine praise.

Pius VII, by a rescript of the 23rd of July, 1801, granted an Indulgence of one year to the faithful as often as they repeat the following praises to make reparation for the grievous offences which are committed against God by blasphemers.

Blessed be God. Blessed be his holy name. Blessed be Jesus Christ, true God, and true man. Blessed be the name of Jesus. Blessed be Jesus in the most holy sacrament of the Altar. Blessed be Mary the most holy mother

of God. Blessed be the name of Mary, Virgin and Mother. Blessed be God in his Angels and Saints.

By a concession of John XXII, those who incline the head with respect in pronouncing the names of Jesus and Mary, gain an Indulgence of 20 days; if they do it at the *Gloria Patri*, they gain 30 days; and if they go on their knees before the blessed Sacrament of the Altar; or if they respectfully kiss the cross, they gain 40 days.

Clement IV, granted one year's Indulgence for this last action. (Ferraris t. 4, p. 568, No. 10.)

*A Prayer before a crucifix, or picture of
Jesus Christ.*

Clement VIII, and Benedict XIV, granted a Plenary Indulgence to those who recite the following prayer before any image or representation of Christ crucified, provided they confess and receive &c. This Indulgence is confirmed and made perpetual by a decree of Pius VII, of the 10th, of April, 1821, and made applicable to the souls in purgatory, by a decree of Leo XII, of the 17th, of September 1825.

Let us Pray.

Behold me O good and most amiable Jesus, prostrate in thy presence, praying and beseeching thee, with all the fervour of my soul, to impress in my heart lively sentiments of faith, hope and charity, and repentance for my sins, and a most determined resolution of amend-

ment, whilst with much emotion and heart-felt sorrow, I consider, and contemplate thy five wounds, having before my eyes, what the Prophet David described: *They have dug my hands and my feet; they have numbered all my bones.* Psalm xvi. 18.

Litany of the Blessed Virgin.

Sixtus V, by the Bull *Reddituri* of the 11th of July, 1587, granted an Indulgence of 200 days to those, who, with contrite hearts would repeat the Litany of the Blessed Virgin, with the verse and prayer after it. Benedict XIII, confirmed this Indulgence, and Pius VII, by a decree of the 30th of September, 1817, extended it to 300 days, and rendered it applicable to the dead, and to those who would recite this Litany every day, a plenary Indulgence on the five principal feasts of the blessed Virgin, viz., the Conception, Nativity, Annunciation, Purification and Assumption, on the usual conditions of confessing &c.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us.

God the Father of Heaven, have mercy on us.

God the Son, Redeemer of the World, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary.

Holy Mother of God,

Holy Virgin of Virgins.

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother undefiled,

Mother unviolated,

Mother most amiable,

Mother most admirable,

Mother of our Creator,

Mother of our Redeemer,

Virgin most prudent,

Virgin most venerable,

Virgin most renowned,

Virgin most powerful,

Virgin most merciful,

Virgin most faithful,

Mirror of Justice,

Seat of Wisdom,

Cause of our Joy,

Spiritual Vessel,

Vessel of Honour,

Vessel of singular devotion,

Mystical Rose,

Tower of David,

Tower of Ivory,

House of Gold,

Ark of the Covenant,

Gate of Heaven,

Pray for us.

Morning Star,
 Health of the Weak,
 Refuge of Sinners,
 Comfort of the Afflicted,
 Help of Christians,
 Queen of Angels,
 Queen of Patriarchs,
 Queen of Prophets,
 Queen of Apostles.
 Queen of Martyrs,
 Queen of Confessors,
 Queen of Virgins,
 Queen of All Saints.

Pray for us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.* Christ hear us. Christ graciously hear us.

V. Pray for us, O holy mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the Incarnation of Christ, thy Son, was made known by the message of an Angel, may by his pas-

sion and cross, be brought to the glory of his resurrection, through the same Christ, our Lord. Amen.

Explanation of the Gospel on Sundays and Holy days.

BENEDICT XIV, by a decree of the 31st of July, 1756, granted an Indulgence of seven years and seven quarantines to the faithful each time they devoutly assist at the explanation of the Gospel on Sundays and Holy days, and a plenary Indulgence on the Solemnities of Christmas and Easter, and on the feast of S. S. Peter and Paul, provided they confess and receive, &c.

Pius VI, by a rescript of the 12th of December, 1784, confirmed these Indulgences, and granted besides a plenary Indulgence on the Epiphany, and on Whitsunday, on the usual conditions.

✠ These Indulgences can be also gained by the Clergymen who explain the Gospel.

Relieving the Poor.

Pius VII, by a rescript of the 13th of June, 1815, confirmed for ever the following Indulgences already granted to those who give food to three poor persons in special remembrance and honour of *Jesus, Mary, and Joseph*.

1. Seven years and seven quarantines each time they perform this charitable work with true contrition for their sins.
2. A plenary Indulgence if they go to confession and communion, &c.

3. An Indulgence of 100 days to those belonging to the family of the persons who give this relief, if they contribute to the work of mercy by their services, or even by their presence.

These Indulgences are applicable to the souls in Purgatory.

THE LITANY OF OUR LORD JESUS CHRIST.

SIXTUS V, by a Bull of the 11th of July, 1587, granted an Indulgence of 300 days to those who would devoutly repeat the Litany of our Lord Jesus Christ.

The Litany of Jesus.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us.

God, the Father of heaven,
 God the Son, Redeemer of the world,
 God, the Holy Ghost,
 Holy Trinity, one God,
 Jesus, Son of the living God,
 Jesus, splendor of the Father,
 Jesus, brightness of eternal light,
 Jesus, King of Glory,
 Jesus, Sun of Justice,
 Jesus, Son of the Virgin Mary,
 Jesus, most amiable,
 Jesus, most adorable,
 Jesus, whose name is called wonderful,
 Jesus, mighty God,

Have mercy on us.

Jesus, Father of the world to come,
 Jesus, Angel of the great Council,
 Jesus, most powerful,
 Jesus, most obedient,
 Jesus, most patient,
 Jesus, meek and humble of heart,
 Jesus, lover of chastity,
 Jesus, our love,
 Jesus, God of peace,
 Jesus, author of life,
 Jesus, example of virtues,
 Jesus, one God,
 Jesus, Father of the poor,
 Jesus, treasure of the faithful,
 Jesus, good shepherd,
 Jesus, true light,
 Jesus, eternal wisdom,
 Jesus, infinite goodness,
 Jesus, our way and our life,
 Jesus, joy of angels,
 Jesus, king of Patriarchs,
 Jesus, inspirer of prophets,
 Jesus, master of the Apostles,
 Jesus, teacher of the Evangelists,
 Jesus, strength of martyrs,
 Jesus, light of confessors,
 Jesus, spouse of Virgins.
 Jesus, crown of all saints,

Have mercy on us.

Be merciful unto us, Spare us, O Lord Jesus.

Be merciful unto us, Hear us, O Lord Jesus.

From all evil,
 From all sin,
 From thy wrath,
 From the snares of the devil,
 From the spirit of uncleanness,
 From everlasting death,
 From the neglect of thy holy inspirations,
 Through the mystery of the most holy In-
 carnation,
 Through thy nativity.
 Through thy divine infancy,
 Through thy sacred life,
 Through thy labours and travels,
 Through thy agony and bloody sweat,
 Through thy cross and passion,
 Through thy pains and torments,
 Through thy death and burial,
 Through thy glorious resurrection,
 Through thy admirable ascension,
 Through thy joys and glory,
 In the day of Judgment,

Lord Jesus, deliver us.

Lamb of God, who takest away the sins of the world, spare us, O Lord Jesus.

Lamb of God, who takest away the sins of the world, hear us, O Lord Jesus.

Lamb of God, who takest away the sins of the world, have mercy on us, O Lord Jesus.
 Christ Jesus hear us, Christ Jesus graciously hear us.

LET US PRAY.

O Lord Jesus Christ, who hast said, ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you, grant we beseech thee, to our most humble supplications, the gift of thy divine love, that we may ever love thee with our whole hearts, and never cease from praising and glorifying thy name.

Jesus, Mary and Joseph.

Pius VII, by a decree of the 28th of April, 1807, granted for ever an Indulgence of 300 days to the faithful each time they devoutly repeat the following three aspirations: and if only one of them is said, an Indulgence of 100 days, and all applicable to the souls in purgatory.

Jesus, Mary and Joseph, I offer you my heart and soul.

Jesus, Mary and Joseph, assist me in my last agony.

Jesus, Mary and Joseph, may I expire in peace with you.

St. Aloysius.

To excite in young persons devotion towards St. Aloysius of Gonzaga, Clement XII, granted by two decrees of the 11th December, 1739, and 7th of January, 1740, a plenary and perpetual Indulgence, on each of

the six Sundays which precede the feast of this saint fixed on the 21st of June, or at any other time of the year, provided that the six Sundays follow in succession, or without interruption, by confessing and receiving on each Sunday, and that a person spends some time in meditation, or vocal prayer or in performing some other pious work in honour of the saint. (*Raccolta* of 1831, p. 352.)

Though the Pope does not prescribe any devotion in particular in honour of the Saint, it is particularly recommended to repeat on each Sunday six *Paters* and *Aves*, with a *Gloria Patri*, in commemoration of the six years he spent in religion, and to meditate upon his virtues. These prayers can be said at home, but it would be more desirable to say them in the Church or Chapel especially before an Altar or image of the saint. (*Raccolta* of 1818. p. 389.)

Pius VII, by a decree of the 6th, of March 1802, granted for ever an Indulgence of 100 days once a day to those, who, with a penitential spirit would devoutly repeat the following prayer, concluding with a Pater and Ave.

O holy Aloysius possessed of angelic virtues, I, thy client, recommend to thee the chastity of my soul and body. I beseech thee, through thy angelic purity, to recommend me to Jesus Christ the immaculate lamb, and to his most holy mother, the Virgin of virgins. Preserve me from every grievous sin, and do not permit me to be defiled by any stain of impurity. When thou seest me exposed to temptation or

in the danger of sin, remove far from my heart all unclean thoughts and affections, and renewing in me the remembrance of eternity and of Christ crucified, imprint deeply in my soul the fear of God. In flame my heart with the fire of divine love, that by imitating thee upon earth, I may with thee enjoy God in heaven. Amen. Pater, and Ave, once.

Prayers in honour of the Blessed Virgin.

Leo XII, by a rescript of the 21st of October, 1823, granted for ever to all the faithful, an Indulgence of 100 days, each time they recite the three following prayers to obtain the patronage of the blessed Virgin, and a plenary Indulgence if they continue to say those prayers for a month on any day at option by confessing &c.

These Indulgences are applicable to the souls in purgatory.

I. I venerate thee with my whole heart, O most holy Virgin, above all the angels and saints in heaven, as daughter of the Eternal Father, and I consecrate to thee my soul with all its faculties. Hail Mary, once.

II. I venerate thee with my whole heart, O most holy Virgin, above all the angels and saints in heaven, as mother of the only begotten Son of God, and I consecrate to thee my body with all its senses. Hail Mary, once.

III. I venerate thee, O most holy Virgin,

above all the angels and saints in heaven, as the beloved spouse of the Holy Ghost, and I consecrate to thee my heart with all its affections, beseeching thee to obtain for me of the most Sacred Trinity every help for my salvation. Hail Mary, once.

The Immaculate Conception.

Pius VI, by a rescript of the 21st of November, 1793, granted an Indulgence of 100 days to the faithful, each time they devoutly and with a penitential spirit, repeat either of the following aspirations.

O Virgin Mary, thou hast been immaculate in thy conception: pray for us to the Father, whose son Jesus conceived of the Holy Ghost thou hast brought forth. Or:—

Blessed be the holy and immaculate conception of the most sacred Virgin Mary.

Prayer in honour of the Blessed Virgin and St. Anne.

Pius VII, by a rescript of the 10th of January, 1815, granted a perpetual Indulgence of 100 days to all the faithful each time they would devoutly recite the following prayer in honour of the most holy Virgin, and her mother, St. Anne, and a plenary Indulgence on the 26th, of July, to those who would repeat this prayer at least ten times a month, provided they confess &c.

Hail full of grace, the Lord is with thee; may I partake of that grace; blessed art thou

among women, and blessed be St. Anne, thy mother of whom thou wert born without stain, or sin, O Virgin Mary; but of thee was born Jesus Christ, son of the living God, who liveth and reigneth God. Amen.

Hymn in honour of blessed Michael the Archangel.

Pius VII, by a perpetual rescript of the 6th of May, 1817, granted an Indulgence of 200 days once a day to the faithful who with a penitential spirit will devoutly recite the following hymn, antiphon, and prayer, in honour of blessed Michael the Archangel, to obtain his protection in their combats through life, and at the hour of their death. He also granted, by the same decree, a plenary Indulgence to those who would continue to recite these prayers every day for a month, on any day they choose on the usual conditions of confessing, &c.

Hymn,—Te splendor, et virtus Patris

O Lord of Hosts, whose beams impart
New life and vigour to the heart :
For thee we tune our grateful lyre,
And mingle with the Angel's choir.

Myriads of chiefs their lances wield
And glitter o'er the azure field,
Whilst Michael, like a blazing star,
Displays the Cross, and ends the war.

The Dragon's head he crush'd with this,
 And drove him down the vast abyss;
 Whilst rebel angels, with their head,
 Impatient of his lightning fled.

O may we choose a better guide,
 And vanquish all attempts of pride:
 That we the vacant seats may gain,
 And with the Lamb for ever reign.

To God the Father, and the Son,
 And Holy Spirit—three in one,
 Be endless glory, as before
 The world began, so evermore. Amen.

Ant. O most glorious Prince, Michael the
 Archangel, here and every where, be mindful
 of us; always intercede with the Son of God
 for us.

V. My God, I will sing to thee in the sight
 of Angels.

R. I will adore at thy holy temple, and con-
 fess thy name.

LET US PRAY.

O God, who in a wonderful manner dost
 dispose of the services of men and angels;

P.

graciously vouchsafe that we may be defended here on earth, by those who minister to thee in heaven : through our Lord Jesus Christ, thy Son, who liveth and reigneth one God, with thee and the Holy Ghost, world without end. Amen.

Hymn and Prayer in honour of St. Joseph.

Pius VII, by a rescript of the 6th of September, 1804, granted an Indulgence of one year, applicable to the souls in Purgatory, to all the faithful every time they would devoutly repeat the following hymn and prayer in honour of the Patriarch St. Joseph, the supposed father of Jesus Christ, and the most chaste spouse of the blessed Virgin Mary.

HYMN.

Quicumque sanus vivere,
Cursumque vitæ clandestere,
In fine lætus expetit,
Opem Josephi postulet.

Hic sponsus almæ Virginis,
Paterque Jesu creditus,
Justus, fidelis, integer,
Quod poscit orans impetrat.

Quicumque. &c.

Feno jacentam parvulum
Adorat, et post exelum

Solatur ; inde perditum
 Qærit. dolens et invenit.
 Quicumque, &c.

Mundi supremus Artifex
 Ejus labore pascitur ;
 Summi Parentis Filius
 Obedit illi subditus.
 Quicumque, &c.

Adesse morti proximus
 Cum matre jesum conspicit
 Et inter ipsos jublilans
 Dulci sopore solvitur.
 Quicumque, &c.

Ant. Ecce fidelis servus et prudens, quem
 constituet Dominus super familiam suam.

V. Ora pro nobis, beate Joseph.

R. Ut digni efficiamur promissionibus
 Christi.

OREMUS.

Deus, qui, ineffabili providentiâ, beatum Jo-
 seph sanctissimæ Genetricis tuæ sponsum eli-
 gere dignatus es, præsta, quæsumus, ut quem
 protectorem veneramus in terris, intercessorem
 habere mereamur in cœlis ; Qui vivis et reg-
 nas, &c.

*A devotion in honour of the seven Dolours
and Joys of St. Joseph.*

Pius VII, by a rescript of the 9th of December, 1819, granted for ever an Indulgence of 100 days once a day, to those who practice the following devotion with a penitential spirit ; also, an Indulgence of 300 days on Wednesdays, and on every day of the two Novenas, or nine days preparatory to the feast of St. Joseph, the 19th of March, and to the feast of his sacred Patronage, which falls on the third Sunday after Easter, and a plenary Indulgence on each of those two feasts on the usual conditions. Also, a plenary Indulgence once a month to those who daily practice this devotion by confessing, &c. These Indulgences are applicable to the souls in Purgatory.

THE FIRST DOLOUR.—The tormenting thoughts of forsaking his spouse in a state of pregnancy.

THE FIRST JOY.—The consoling message of the Angel, “Joseph, son of David, do not fear, take Mary for thy wife.”

Our Father, Hail Mary, Glory be to the Father, &c.

THE SECOND DOLOUR.—St. Joseph beholding the child Jesus shivering with cold in the manger.

THE SECOND JOY.—His hearing the Angelic harmony, the adoration of the Shepherds, and the three Wise Men. *Our Father, Hail Mary, &c.*

THE THIRD DOLOUR.—St Joseph's beholding Christ shedding his blood in the circumcision.

THE THIRD JOY.—His pronouncing the most sacred name of Jesus. *Our Father, Hail Mary, &c.*

THE FOURTH DOLOUR.—The words of Simeon on the day of the purification, "*that a sword should pierce the blessed Virgin's heart.*"

THE FOURTH JOY.—What Simeon said, "that Christ should be a light to the Gentiles, the glory of Israel, and the resurrection of many." *Our Father, Hail Mary, &c.*

THE FIFTH DOLOUR.—Christ's flight into Egypt, caused by the persecuting Herod.

THE FIFTH JOY.—The falling down of the Egyptian Idols at the approach of the Son of God. *Our Father, Hail Mary, &c.*

THE SIXTH DOLOUR.—His fear, hearing that Archelaus reigned.

SIXTH JOY.—The orders of an Angel to return home with Jesus and his blessed Mother. *Our Father, Hail Mary, &c.*

THE SEVENTH DOLOUR.—St. Joseph's looking for Jesus at twelve years of age, when returning from Jerusalem.

THE SEVENTH JOY.—His finding Jesus in

the Temple, sitting among the Doctors, who were astonished at his wisdom. *Our Father, Hail Mary, &c.*

Anthem. Jesus himself, was beginning his public life about the age of thirty years, being, as it was supposed, the son of Joseph.

V. Pray for us, O holy Joseph.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

O God, who by thy wonderful providence, didst vouchsafe to choose blessed Joseph to be the spouse of thy most holy Mother, grant, we beseech thee, that we may deserve to have him for our intercessor in Heaven, whom we venerate as our protector on earth : who livest and reignest world without end. Amen.

NOVENAS OF THE BLESSED VIRGIN.

Pius VII, by two rescripts of 1808, and the 11th of June, 1809, granted to those who would perform any of the Novenas, or nine days prayer preparatory to the five principal feasts of the B. Virgin, publicly or privately, an Indulgence of 300 days for each of the nine days. These feasts are, the Conception, Nativity, Annunciation, Purification, and Assumption. And a plenary Indulgence

to those who practice this devotion every day of any of these novenas, by confessing, &c.

 These Novenas are printed separately.

Three Paters and Aves for those in their last agony.

To excite the faithful to extend their charity to the dying Christian in his last agony when he stands much in need of assistance, Pius VII, by a rescript of the 18th of April, 1809, granted an Indulgence of 300 days each time they pray for those who are in their last agony, by saying three *Paters* in memory of the passion and agony of Jesus Christ, and three *Aves* in memory of the sufferings of the queen of martyrs during the agony of her adorable Son on the cross.

A plenary Indulgence to those who practice this devotion at least once a day for a month, on any day within the month they confess, &c.

Five Paters and Aves for the Dead.

Pius VII, by an universal and perpetual brief of the 7th of February, 1817, granted an Indulgence of 300 days, applicable to the souls in purgatory, to the faithful who with sincere contrition, and devoutly considering the passion of our Lord Jesus Christ, would recite five times the *Lord's Prayer* and *Hail Mary*, and the following verses. Also a plenary Indulgence once a month, if they continue this devotion daily during the month, on the usual conditions of confessing, &c.

Our Father, Hail Mary, (five times,) after each *Pater* and *Ave*, say :

V. We beseech thee, O Lord, have mercy on thy servants.

R. Whom thou hast redeemed with thy precious blood.

V. Eternal rest grant to them, O Lord.

R. And let perpetual light shine unto them.

THE PSALM.—“DE PROFUNDIS.”

Those who in the evening, about an hour after sunset, devoutly recite the psalm, *de profundis*, on their knees, when the bell is rung, concluding with the versicle, *requiem*, or *eternal rest*, &c., for the souls in purgatory, will gain an Indulgence of 100 days each time, and if they continue the practice for a year, they will gain a plenary Indulgence on any one day they choose, on the usual conditions.

Where it is not customary to ring the bell for the *de profundis*, they will gain the Indulgence by saying it at nightfall, and they who cannot repeat this psalm, either in english or latin may say a *Pater* and *Ave*, with the versicle, *Eternal rest*, c.

PSALM CXXIX.

Out of the depths I have cried to thee, O Lord : Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord will mark iniquities : Lord who shall stand it ?

For with thee there is merciful forgiveness : and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word : my soul hath hoped in the Lord. Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

V. Eternal rest grant to them, O Lord.

R. And let perpetual light shine unto them.

V. May they rest in peace.

R. Amen.

*An Oblation of the most sacred blood of
Jesus.*

Pius VII, by a rescript of the 29th of March, 1817, granted, for ever to the faithful, an Indulgence of 100 days each time they repeat the following act of oblation of the most precious blood of Jesus to his Eternal Father :—

Eternal Father, I offer thee the most precious blood of Jesus Christ, in satisfaction for my sins, and for the wants of the holy Catholic Church.

*Another offering of the blood of Jesus to his
Eternal Father.*

Leo XII, by a rescript of the 25th of October, 1823, granted a perpetual Indulgence of 100 days to all the faithful each time they make the following offering of the most precious blood of our Lord Jesus Christ to the Eternal Father, in order to obtain his divine benediction, with one *Our Father, Hail Mary, and Glory be to the Father, &c.*, to the most holy Trinity, in thanksgiving for all benefits received. To those who daily practice this devotion for a month, he granted a plenary Indulgence on any day at option, on the usual conditions. These Indulgences are applicable to the souls in Purgatory.

Eternal Father, I offer thee the precious blood of Jesus. shed for us through excessive love, and with exceeding pain from the wound of his right hand. Through the merits and virtues of which, we beseech thy divine Majesty to bestow on us thy sacred benediction, that by its efficacy we may be protected from our enemies, and delivered from all evil. For this purpose we say, 'May the blessing of Almighty God, Father, Son, and Holy Ghost, descend upon us, and remain always with us.' Amen.

Then say, *Our Father, Hail Mary, and Glory be to the Father, once, to the most adorable Trinity, in thanksgiving for all his blessings and benefits.*

Short Prayers to obtain various favours.

Lee XII, by a rescript of the 12th of March, 1827, granted a perpetual Indulgence of 300 days once a day to the faithful who with a penitential spirit would devoutly recite the following prayers and petitions; and a plenary Indulgence once a month on one of the three last days, if they continue this practice during the month, on the usual conditions of confessing, &c.

O Father! O Son O Holy Ghost! O Most Sacred Trinity! O Jesus! O Mary! you blessed Angels, all you Saints of Heaven, obtain for me these graces, which I ask through the most precious blood of Jesus Christ.

1. To do always the will of God. 2. To be always with God. 3. To think of no other but God. 4. To love God alone. 5. To do all for God. 6. To seek only the glory of God. 7. To become holy only for God. 8. To know well my own nothingness. 9. To know more and more the will of my God. 10. And to—(*Here mention some particular devout petition.*)

Most holy Mary, offer to the Eternal Father the most precious blood of Jesus Christ for my soul, for the holy souls in Purgatory, for the wants of the holy Catholic Church, for the conversion of sinners, and for the whole world.

Then recite, *Glory be to the Father, &c.*

three times to the most precious blood of Jesus Christ; the *Hail Mary*, once to the dolorous Virgin Mary; the versicle, *Eternal rest grant to them, O Lord, and let perpetual light shine unto them*, for the souls in Purgatory.

THE STATIONS OF THE CROSS.

To induce the faithful to visit the Holy Land, and see those places that were sanctified by the adorable presence of Jesus Christ, the Sovereign Pontiffs granted great Indulgences to those who made these pious pilgrimages.—The places they visited were at least fourteen in number, to each of which there was annexed a plenary Indulgence, besides many particular ones, all applicable to the souls in Purgatory.

When these holy places fell into the hands of the Infidels, and it became impossible to visit them, the Popes gave permission to make representations of them, and granted to such persons as visited these representations with a lively faith, and in memory of the mysteries of Jesus Christ, the same Indulgences as if they went to the Holy Land and visited the fourteen Stations. This is what is called "*the Way of the Cross*."

Innocent XI, granted this favour to men and women of the order of St. Francis, and it was confirmed by Innocent XII, December 26th, 1695.

Benedict XIII, March 3rd. 1726, by the brief, *Inter plurima*, made all these Indulgences applicable to the souls in Purgatory, and granted to all the faithful, without ex-

ception, who would perform this pious exercise with the Friars minors of the observance, where they are established, the same advantages with themselves. This was confirmed by Clement XII, January 16th, 1731.

The erection of the Way of the Cross.

Benedict XIV, by the brief, *cum tanta*, of the 16th of January, 1741, granted to the Religious under the jurisdiction of the General of the Order of Minors, the privilege of erecting the Stations of the Way of the Cross, with the power of extending the same privileges to the Churches or Chapels of Monasteries or Hospitals which were not under their jurisdiction *provided* this was at the instance of the Parish Priest or Superior of the community, and with the express consent of the Bishop of the place.

By a decree of the congregation of Indulgences, approved by Benedict XIV, August 3rd, 1748, it is required that this consent be given in writing, in order that reference might be made to it when occasion required.

The same Pope extended the favour granted to the Friars Minor, by permitting them to erect the Way of the Cross in any or every Church and Chapel in the same Parish, without regard to distance, in order that the faithful might profit by so great an advantage, or even in two places—one for the men and another for the women.

It is necessary, on all occasions, that it be established at the request of the Parish Priest, or Superior of the Community, and with the authority of the Bishop.

If the crosses and tablets of the Stations are removed from the same place, or if others are substituted, the Indulgence ceases. A new erection is necessary by a Priest who has the privilege to do so.

NOTE.—The Council of Trent was requested by Pope Innocent XII, to examine what were the Indulgences granted by Innocent XI, and his predecessors to those who performed this devotion. It decided, July 16th, 1694, that they were the same as obtained by persons visiting the Holy Land.

This decision was confirmed by the Pope, on the 27th of the same month.

The Congregation of Indulgences in its instructions upon the manner of performing the devotion of the Way of the Cross, approved by Clement XII, 3rd of April, 1731, and Benedict XIV, May 10th, 1742, forbid Catechists, Preachers, and others, to specify the particular Indulgences annexed to these exercises, and directs that they should only say that they are the same as those gained by persons actually visiting the Holy Land.

There is nothing precise as to the nature of these Indulgences except that they are many, and all applicable to the souls in Purgatory,—that many of them are plenary Indulgences; and, that it is not necessary to confess in order to gain them; it is only required to be in the state of grace.

The conditions necessary for gaining the above Indulgences.

In order to gain these Indulgences it is necessary actually to perform the Stations by going from one place to another, except a crowd of persons renders it impossible, then it would be sufficient to turn to the crosses of the Stations. It is also necessary that they be devoutly perform-

ed by meditating on each mystery, or saying some vocal prayers adapted to the purpose.

There is no fixed form of prayer, and any is not necessary, as it has been decided by the Congregation of Indulgences, April 3rd, 1731. However, it is usual with those who cannot read to say five *Paters* and *Aves*, and they who can read generally say one *Pater* and *Ave*, with an appropriate verse and prayer, such as are found in the little books of the Stations of the Cross.

This devotion can be performed two ways, individually, or solemnly with others. Each person can perform it alone in the Church or Chapel where it is established, adopting any prayers he chooses, provided he devoutly meditates on each of the fourteen mysteries of the Stations. When it is performed solemnly, a Priest presides; he walks in procession, preceded by a cross, chaunting a verse of the *Stabat Mater*; a verse of the psalm *Miserere*, or stanzas of the Canticles: having arrived at the Station, he makes a short exhortation, after which he says the *Pater* and *Ave*, or meditates a few minutes.

If the crowd be great, it is not necessary that the people follow the procession, it is sufficient that a person rises and kneels at each Station.

It should be always recollected that in the Way of the Cross, no more is essential than the visits of the fourteen Stations, together with a devout genuflection at each.

At the conclusion, the Priest, if he have the permission of the Bishop, gives the Benediction of the most Holy Sacrament, or of the true Cross, when it can be had, or in fine, he gives it with the Crucifix without saying anything.

There are two embarrassing and contradictory decisions on the subject of the six *Paters* and *Aves* to be said

At the conclusion. Bishop Bouvier from the answer he received from Rome in 1832, and from what may be seen in the last edition of the *Raccolta*, p. 80, asserts that the six *Paters* and *Aves* are to be said only by those who perform the Stations separately, or privately, with a crucifix blessed for this purpose.

The Indulgences for the sick and others who cannot perform the devotion of the Way of the Cross.

Sick or infirm persons, prisoners, those at sea, or in an Infidel country, and generally all those who cannot go to perform the Stations of the Way of the Cross, have the privilege of gaining the Indulgences by saying a *Pater*, *Ave*, and *Gloria*, &c., fourteen times; after which a *Pater*, *Ave*, and *Gloria*, five times, and one *Pater* and *Ave* for the Pope, holding in their hands a small crucifix blessed for this purpose.

This concession was made by Clement XIV, January 26th, 1773.

Pius VII, wishing still to promote the spiritual advantage of those persons, granted them by a brief of the 8th of January, 1804, the above-mentioned Indulgences on condition that they have before them each of the fourteen Stations, engraved by P. Bombilly, joined in a small tablet subscribed by the Commissary General of the Franciscans, and containing the decree which grants this favour. Pius VIII, confirmed and renewed this concession by a brief of the 23rd of November, 1830.

When such a tablet cannot be procured, recourse must be had to a crucifix blessed with the especial privilege of

the way of the cross. The power of blessing such crucifixes is obtained from the Pope, and always for a certain number, and on the following conditions, viz. that the privilege of gaining the Indulgences of the Way of the cross in this manner ceases, or is suspended, when the person can go to perform this devotion where it is established, whereas it is evidently granted *only* to those who cannot go to perform it.

Pius VI, granted that the Way of the Cross may be erected by those who have permission, not only in Churches and public Chapels but in private ones, in the smallest Oratories, and even in private rooms, in order that those who have a lively faith and devotion towards the passion of Christ may gain all the advantages attached to this holy practice.

The following form of offering our actions in the morning was composed by blessed Léonard.

O eternal God ! behold me prostrate before the throne of thy divine majesty; with humble and profound adoration, I offer thee all my thoughts words and actions of this day, I am determined to do every thing for thy love, and glory; to accomplish thy divine will, to serve thee, to praise and bless thee, with a view to obtain light in the mysteries of faith, to secure my salvation and to exercise hope in thy mercy, to satisfy thy divine justice for so many

enormous sins which I have committed, to relieve the suffering souls in purgatory, to obtain the grace of true conversion for all sinners; in a word, I wish this day to perform all my actions in union with those pure intentions which Jesus and Mary and all the saints in heaven had in this life, as well as with those of all the just on earth. I could wish to seal this intention with my blood, and to renew it every moment of my existence, as well as during eternity. O my God! accept of these desires, give me thy divine blessing, with an efficacious grace never to fall into mortal sin, but grant it to me particularly this day on which I desire to gain all the Indulgences which it will be possible for me to gain, to assist at all the masses which will be celebrated all over the world; and to obtain thereby relief for the souls in purgatory, that they may be delivered from their sufferings. Amen.



A method of hearing Mass devoutly, composed by blessed Léonard, Missionary Apostolic of the order of St. Francis, who died in the year 1750. Translated from the Italian of St. Alphonsus de Liguori, by his Eminence Cardinal Galefi.

This method of hearing mass is recommended to the public for two reasons: 1st, because being the work of a saint, it may be reasonably supposed that particular graces are annexed to it; 2nd, because Pius VI, after approving of it and recommending it to the faithful, granted an Indulgence of 300 days as often as they would assist at mass in this manner. Leonard was beatified by this Pope in 1797.

A few Reflections on the Mass.

Mass is the most sacred and solemn act of religion that man can perform, it being the renewal of the sacrifice which Jesus Christ offered upon the cross: the only difference is the manner of offering. It is that which most glorifies God, and which most promotes our own eternal interests; it is that first and most necessary act of religion, by which we acknowledge God's supreme dominion over us, and our total dependence on him. It consists in the oblation of a victim by a lawful minister and in a change being made in that victim, to acknowledge the supreme dominion of God over all his creatures. In the mass, Jesus Christ is the victim; the Priest as the visible and Jesus Christ as the invisible minister makes the oblation of this victim to the Eternal Father, on behalf of

being careful that your exterior corresponds with the sentiments of your heart, pray as follows.—

O my God, I adore and acknowledge thee as my Lord and Sovereign Master: I confess that all that I am, and all that I have, are the gratuitous gifts of thy boundless liberality; but whereas thy sovereign majesty deserves an infinite homage, which my extreme poverty and misery render me incapable of offering, I offer thee the humiliation and the homage which thou receivest from Jesus Christ upon this altar. I prostrate and humble myself with Jesus before thy supreme Majesty. I adore thee with the same sentiments of humiliation as my Jesus does, and I rejoice with all my soul in seeing thee thus infinitely honoured for me by thy most blessed Son.

Here you may close the book, and continue to form interior acts of joy at the infinite honour which Jesus Christ gives to his Eternal Father: repeat also at intervals the following or any similar aspiration.

Yes, my God, my soul exults in the infinite honour which this adorable sacrifice offers to thy sovereign greatness. My joy and satisfaction are inexpressible.

Do not, however confine yourself to a scrupulous repetition of the same words, but give free scope to the sentiments which your devotion may suggest, while you are

united in a spirit of recollection with your God. Thus you will discharge the first obligation.

SECOND PART.

You are indebted to God for many great and signal graces and innumerable benefits which he has bestowed upon you. Offer him, therefore in thanksgiving this gift of infinite value, the adorable body and the precious blood of Jesus Christ. Invite all the angels and saints in heaven to join you, and for this end pray in the following manner.

O my God! and sovereign benefactor, who hast loved me so tenderly and so perseveringly, and whose infinite charity no efforts of mine could ever repay, behold me prostrate before thee, laden with the innumerable benefits with which thou hast enriched me in time, independent of those reserved for me in eternity. I acknowledge these mercies, these great, infinite, unmerited, and unceasing benefits, the very least of which I am unworthy to receive, as well as unable to repay. However, I am enabled by thyself to testify my gratitude, and to present thee a sacrifice of praise and thanksgiving fully proportioned to the greatest of thy gifts. Receive, O Lord, this adorable victim, who is God equal to thee; receive this pure and spotless host, which I present thee,

as an offering alone worthy of thyself, and sufficient to discharge my innumerable debts. This offering alone being of infinite value exceeds all those blessings which thou hast hitherto conferred upon me, all those I daily receive or which thou shalt henceforward confer upon me. O all ye angels of the Lord, blessed inhabitants of the heavenly Jerusalem, assist me in acknowledging the unspeakable mercies of your great king; offer with me as a sacrifice of thanksgiving not only this mass, but all those which are being offered throughout the universe, that I may thus make an adequate return for the boundless generosity which inclines the Almighty Lord of heaven and earth to load me with his favours.

Be convinced that the Eternal Father cannot reject the offering you make, but on the contrary, that he looks with complacency on his beloved Son, in whom he is always well pleased.

Reiterate this offering as often as devotion suggests, and to give additional weight to your sentiments of thanksgiving and gratitude, invite the Queen of Angels and all the citizens of Heaven to magnify the mercies of your divine benefactor, but particularly that unspeakable mercy which has provided you with a victim worthy of his greatness, and both able and willing to supply all your deficiencies, and say thus :—

O Queen of Heaven, Mother of the victim I now present, you, my holy Patrons, celestial spirits, and all you just souls who surround the throne of the Most High, return for me repeated acts of thanksgiving for the ineffable goodness of my God, that the crime of ingratitude should not be imputed to me in life or death; beseech him to accept my good will, and the sincere desires of my heart, but especially conjure him to accept in my behalf the transports of love and thanksgiving which animates the heart of Jesus while he immolates himself in this most holy sacrifice

During the consecration represent to your imagination Jesus Christ elevated upon the cross: humbly adore your Saviour, who now becomes present upon the altar, under the appearance of bread and wine. Make a lively act of faith in this great truth, together with an act of sincere gratitude to Jesus Christ for all his mercies, and of sorrow for your sins, begging that your heart and the hearts of all his creatures may be inseparably united to him.

THIRD PART.

During this part you must endeavour to discharge the debt which you have contracted with the divine justice by the number and enormity of your sins; with this view, repeat with profound humility and lively contrition the following prayer:—

Behold, O my God, the perfidious traitor

Q

who has so often and so ungratefully revolted against thy divine Majesty. Alas! confused and penetrated with the most sensible anguish at the recollection of my crimes, I offer thee in atonement for them the superabundant satisfactions of Jesus Christ thy divine Son, who not content with having *borne our infirmities, and carried our sorrows* (*Isaias*, liii, 4.) in his bitter passion and cruel death, has descended on our altars to renew that life-giving sacrifice of our redemption, and to apply to our souls all the merits of his sacred blood. O Eternal Father! since this divine Jesus becomes my mediator and advocate, and now solicits my pardon at the tribunal of thy offended justice, suffer me to unite my voice to the voice of his blood, and to implore, with confidence in his name, that infinite mercy which alone can efface the number and enormity of my offences. O my God, and master of my heart and soul, though sighs and entreaties be insufficient to move thee to compassion, canst thou resist the tears and supplications of my Saviour? Wilt thou not suffer that mercy, which once upon the cross signed the redemption of the human race, to interpose in my behalf on this altar? Yes; thou wilt not be deaf to the voice of Je-

sus, thou wilt graciously look on him whom my sins have pierced, and pardon the iniquities for which he died. The virtue of his sacred blood will purify my soul from all her crimes, even the most enormous, and will procure for me grace to strive daily to the last moment of my existence to wash them away with penitential tears.

Here you may close the book, and indulge in sentiments of the most lively and perfect contrition, and endeavour to excite in your soul that sorrow which should spring from the consideration of having offended a God so good, so amiable, and so worthy of being loved ; say then rather with your heart than with your lips :

O, adorable Jesus ! discover to me the enormity of my offences, that I may learn to detest them ; shew me how much they cost thee, how deeply they wounded thy tender and compassionate heart, that by sharing in thy anguish I may atone for and efface them. O let my eyes run down with tears night and day, and let them not cease ; (*Jer. xiv. 17.*) let my soul be penetrated with the contrition of Peter, of Magdalen, and of all those penitential souls whom sincere repentance reclaimed effectually from the ways of iniquity, that by assisting at this adorable Sacrifice, I may obtain the full remission of all my sins.

Reiterate these or similar acts, and thus you may be assured that through the all-powerful mediation of Jesus Christ, you will abundantly repay the debt which you have contracted by your sins with the divine justice.

At the Communion of the Priest.

Prepare your heart to receive your divine Redeemer, sacramentally or spiritually ; for which purpose deplore with a lively and sincere contrition the manifold sins of your past life, and endeavour to animate your faith in the real presence of Jesus Christ in the adorable sacrament, then produce acts of fervent love, and an ardent desire of being united to your heavenly spouse, whom you should earnestly entreat to enter and repose in your heart, with this view you may repeat the following prayer :

O my God ! adorable object of my tenderest affections ! my soul is pierced with the most sincere sorrow and bitterest anguish for having so often and so grievously offended thee. O, how could I have forsaken thee, or slighted the attractions of thy love ? How could I have lived insensible to thy charms and ineffable perfections ? O, infinite Goodness, worthy of the adoration of men and angels ! would that I had died before the first fatal moment wherein I lost the precious treasure of thy grace ! I firmly resolve with the assistance of that grace which thou wilt never refuse to the humble supplications of a penitent sinner, to-

die a thousand deaths rather than cease to live for thee. I adore and believe thee present in this most sacred host. I desire with all the ardour of my soul to receive and possess thee in the centre of my heart. Thou art, O most amiable Jesus, the most indulgent of fathers, and the tenderest of friends ; thou art the object of my most ardent love. Come, then, adorable pledge of my salvation, come take up thy lodging in the midst of my heart ; come sanctify and purify my soul, and satiate all those ardent desires which thou thyself hast excited. Come, Lord, and do not delay.

Here pause for some moments ; and to augment and animate your devotion, imagine that the blessed Virgin, your Angel Guardian, or your holy Patrons, come to present you with the Sacred Host, and that Jesus has satiated all the longing desires of your soul. While you tenderly embrace your divine Redeemer present in your heart, at intervals mentally exclaim,

My dear and adorable J  sus ! I love thee with all my heart and soul, and with all my mind and strength ; I love thee, and am willing to renounce all for thee. I love thee, and I love nothing out of thee which is not dear to me solely for thy sake. *Yes, Lord, thou knowest all things, thou knowest that I love thee.*

(*St. John*, xxi. 17.) O, my only hope, by the immense charity which has given me in thee a victim and a Redeemer, do not allow me to frustrate thy merciful designs by wilfully abandoning thee, my life and only happiness.

This holy practice of spiritual communion is replete with many and great advantages. It may be made not only at mass, but on all occasions, morning and evening, in the Church or alone, and has most materially contributed to the sanctification of many holy souls, who have thus attained to the most sublime degree of prayer and union with God.

FOURTH PART.

Having communicated spiritually or sacramentally, be convinced that Jesus Christ resides in your heart for the express purpose of enriching you with his choicest blessings; with a firm confidence in his boundless liberality, demand not merely trifling favours, but likewise the greatest and most precious graces. Let your petitions be offered with the most unshaken and lively hope, since in presenting Jesus Christ to his Eternal Father, you make an offering infinitely greater than all the blessings you can solicit, or which can be conferred upon you. For this purpose humbly pray as follows:—

O, my God! I acknowledge myself unworthy of the least of thy favours. I confess, with all sincerity, my extreme perfidiousness, and that in consequence of the multitude and enormity of my offences, I do not deserve to be

heard ; but canst thou resist the prayers and supplications which thy adorable Son pours forth in my behalf from this altar, where he renews the offering of his life and his blood, made once on the cross ? O God of my heart ! Omnipotent Creator ! listen to the prayers of him whose tears and blood most eloquently plead my cause, and for his sake grant me every grace and blessing which will enable me to succeed in the great and important work of my eternal salvation. Animated with the most lively confidence in his all-powerful mediation, I implore, in his sacred name, a general and unreserved pardon of all my sins, the invaluable treasure of divine charity, and the precious gift of final perseverance. I also beseech thee, O my God ! to grant me such perfect and heroic virtue as will enable me to attain that degree of perfection and sanctity for which I was created. Have mercy, O Lord, on all Infidels ; grant to them, and to all sinners, the grace of conversion, and especially to those who have any claim on my prayers, either by a natural or spiritual affinity. I conjure thee to grant the deliverance, not of one soul only, but of all the souls now suffering in Purgatory. Have mercy, also, O my God ! on

all those souls whom thou hast stamped with thy sacred image, whom thou hast created for thy glory, but who shamefully stray from the great end of their creation. Transform this sinful world into a paradise of delights wherein all men may be truly thy people, and thou their God. (Ezech. xiv. 11.) May all our hearts become living temples in which thou mayest be sovereignly, and ardently loved, praised, glorified and blessed, until the arrival of that happy moment when we shall begin to enjoy the never ending delights of a blissful eternity. Amen.

Continue to pray for yourself and others, in the spirit of universal charity, for your relations, your friends, for whatever you please, and with the most lively and assured confidence. Pray for the church, that favourite portion of Christ's inheritance, not with tepidity or reserve, but with firm and unshaken conviction, that your prayers united with these of your divine Redeemer, cannot be otherwise than favourably received.

*** I also entreat you, who read this book, to remember me who have written it for your advantage, and the greater honour and glory of our God. Pray that he may make me a minister of his altar agreeable to his own heart, that he may give me the grace to love him faithfully during my life, and that at the moment of my death, I may be admitted into heaven to participate in the eternal joys of the blessed.

APPENDIX.

OF BLESSING BEADS.

It is asked, whether a person having the power of blessing Chaplets, under the general terms used at Rome, of *coronæ deprecatoriæ*, has also, thereby, the power to bless with an Indulgence the Rosaries and Chaplets of our Saviour?

It is supposed he has : for all those objects are designated by the general term *coronæ* especially when the word *deprecatoriæ* is added ; which makes the term more general in its signification. Besides, in the detail of Indulgences granted for saying the Crown ; the Popes, the Congregation of Indulgences, and authors, speak indiscriminately of the Rosary, of the Chaplet of our Saviour, and that of the Blessed Virgin. (Ferraris, t. 4, p. 572.) Hence the power of blessing one kind includes the other.

Of blessing Beads, Crosses, and Medals, in order to annex thereto an indulgence.

There is no determined or prescribed form; the following formulas for blessing Crosses and Beads, expressly composed for the purpose, may be used. The ceremony of using holy water and a lighted taper should not be omitted.

FORM OF BLESSING BEADS.

V. Adjutorium nostrum, &c.

R. Qui fecit cœlum et terram.

V. Domini, exaudi orationem meam, &c.

V. Dominus vobiscum, &c.

OREMUS.

Omnipotens et misericors Deus, qui propter eximiam charitatem tuam, qua dilexisti nos, Filium tuam unigenitum Dominum nostrum Jesum Christum de cœlis in terram descendere, et de beatissimæ virginis Mariæ Dominæ nostræ utero sacratissimo, Angelo nunciante, carnem suscipere, et mortem su-

bire, et tertia die gloriose et mortuis resurgere voluti, ut nos eriperes de potestate tenebrarum ; obsecramus immensam clementiam tuam, ut has coronas (vel hanc coronam,) in honorem et laudem ejusdem Genetricis Filii tui, ab Ecclesia tua fidei decatas (vel dicatam,) bene ✠ dicas, et sancti ✠ fices, eis que (vel eique,) tantam infundas virtutem spiritus sancti, ut quicumque harum quantibet (vel hanc,) secum portaverit atque in domo sua reverentur habuerit et in ea ad te secundum ejusdem sanctæ societatis instituta divina contemplans mysterea devote oraverit, salubri et perseveranti devotione abundet, sitque consors et particeps omnium gratiarum privilegiorum et indulgentiarum, quæ eidem societati, et ejusdem coronæ recitationi per sanctam sedem Apostolicam concessa fuerunt, ab omni hosti visibili et invisibili ; semper et ubique in hoc et in futuro seculo liberetur, et in exitu suo ab ipsa beatissima virgine Maria Dei Genetrice tibi plenus bonis operibus presentari mereatur : per Christum Dominum nostram. Amen.

Deinde aspergatur aqua Benedicta. In nomine Patris ✠ et Filii et spiritus sancti.

R. Amen.

Benediction of Crosses and Medals, for annexing thereto the Indulgences of the Beads.

V. Adjutorium nostrum, &c.

R. Qui fecit cœlum et terram.

V. Domine, exaudi, &c.

V. Dominus vobiscum, &c.

OREMUS.

Omnipotens Deus, qui crucis signum pretioso Filii tui sanguine dedicasti, quique per eandem crucem mundum redimere voluisti, et per virtutem ejusdem venerabilis crucis humanum genus ab antiqui hostis chirographi liberasti, te suppliciter exoramus ut digneris has cruces (aut hæc numismata,) paterna pietate bene ✠ dicere et cœlestem eis virtutem et gratiam impertire, ut quicumque eas (vel ea,) tui in Passionis et crucis unigeniti signum ad tutelam corporis et animæ super se gestaverint, cœlestis gratiæ plenitudinem in eis et munimen valeant tuæ benedictionis accipere.— Quemadmodum virgam Aaron ad rebellium perfidiam repellendam benedixisti, ita et hæc

signa tuâ dextrâ ✠ benedic, et contra omnes diabolicas fraudes virtutem eis tuæ defensionis impendas, ut portantibus illa animæ pariter et corporis prosperitatem conferunt salutanem et spiritualia in eis dona multiplicent: per eundem Christum Dominum nostrum.

R. Amen.

Deinde asperagatur aquâ benedictâ, dicens,
In nomine Patris ✠ et Filii et Spiritus Sancti.

R. Amen.

If the person for whom the Crucifix or Medal is blessed be present, it is given to him while the priest recites the following prayer.

Accipe signum crucis in nomine Patris ✠ et Filii et Spiritus Sancti. En figuram crucis, passionis et mortis Jesu Christi, ad tui corporis et animæ defensionem, ut divinæ bonitatis gratia, per virtutem sanctæ crucis æternam beatitudinem assequi merearis: per Christum Dominum nostrum.

R. Amen.

*The manner of blessing the Scapular, and
receiving persons into the Confraternity
of the Blessed Virgin.*

The person to be enrolled placing himself on his knees before the altar, holds a lighted candle in his hand.—
The priest turned toward the altar repeats as follows :

Ant. Suscepimus, Deus misericordiam tuam
in medio templi tui, secundum nomen tuum,
Deus sic et laus tua in fines terræ, justitiâ est
dexterâ tua.

Kyrie eleison, 'Christe eleison, Kyrie elei-
son. Pater noster, &c.

V. Et ne nos inducas, &c.

R. Sed libera nos, &c.

V. Salvum fac servum tuum, (*vel ancillam
tuam.*)

R. Deus meus, sperantem in te.

V. Mitte ei, Domine, auxilium de sancto.

R. Et de Sion tuere eum, (*vel eam.*)

V. Nihil proficeat inimicus in eo, (*vel in
ea.*)

R. Et filius iniquitatis non apponat nocere
ei.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Suscipiat te Christus in numero fidelium suorum; et nos licet indigni, te suscipimus in in orationibus nostris. Concedat tibi Deus per unigenitum tuum, mediatorem Dei et hominum, tempus bene vivendi, locum bene agendi, constantiam bene perseverandi, ad æternæ vitæ hæreditatem feliciter perveniendi. Et sicut nos hodie fraterna charitas spiritualiter jungit in terris, ita divina pietas, quæ dilectionis est auctrix et amatrix nos cum fidelibus suis conjungere dignetur in cœlis: per eundem Christum Dominum nostrum.

R. Amen.

OREMUS.

Adesto Domine, supplicationibus nostris, et hunc famulum tuum (*vel* famulam tuam,) quem in tuo sancto nomine ad participationem omnium bonorum spiritualium et fraternitatem recipimus hujus sacræ religionis beatæ Genitrici tuæ Virgini, et matri Mariæ specialiter dedicatæ bene ✠ dicere digneris, et præsta ut, te largiente, devotus in Ecclesia persistere valeat cum augmento virtutem, atque suffragiis hujusmodi sacri instituti adjutus, vitam percipere mereatur æternam: per Christum Dominum nostrum. Amen.

Then the priest turning towards the Scapular **says :—**
(Benedictio Habitus.)

V. Ostende nobis Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine Deus virtutum converte nos.

R. Et ostende faciem tuam, et salvi erimus.

V. Domine exaudi orationem meam.—
Dominus vobiscum.

OREMUS.

Suppliciter te Domine rogamus, ut super hunc habitum servo tuo imponendum, benedictio tua benigne descendat, ut sit benedictus: atque divinâ virtute procul pellantur hostium nostrorum visibilium et invisibilium tela nequissima.. **R. Amen.**

OREMUS.

Caput omnium fidelium Deus, et humani generis Salvator, hunc habitum, quem propter tuum, tuæque genitricis virginis Mariæ de Monte Carmeli amorem atque devotionem servus tuus est delaturus dextera tua sanctiifica, et hoc quod per illum mystice datur intelligi, tua semper custodiâ corpore, et animo servetur, et ad remunerationem perpetuam cum sanctis omnibus felicissime perducatur. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

OREMUS.

Creator, Conservator, et Salvator omnium, largitor humanæ salutis Deus, et dator gratiæ spiritualis bene ✠ dictionem tuam super *hunc habitum* immitte; ut qui *eum gestaverit*, cœlesti virtute *munitus*, fidem integram, spem firmam, et charitatem desideratam *teneat*, et a te numquam, separari permittas. Qui vis et regnas in sæcula sæculorum.

R. Amen.

Deinde aspergat (habitum,) aqua benedicta, et postea ipsum imponat personæ, dicens:

Accipe *vir devote, vel mulier devota* hunc habitum benedictum: precantes sanctissimam Virginem, ut ejus meritis *illum* perferas sine maculâ et te ab omni adversitate defendat, atque ad vitam perducatur æternam.

R. Amen.

Deinde dicat.

Ego ex potestate mihi tradita et concessa, suscipio ac recipio te ad participationem omnium orationum disciplinarum, precum, suffragiorum, eleemosynarum, jejuniorum, Vigiliarum, Missarum, Horarum Canonicarum, ac cæterorum bonorum spiritualium, que pas-

sim die noctuque [cooperante misericordia Jesu Christi,] a Religiosis totius nostræ sacræ Religionis peraguntur. In nomine patris, et Filii, et Spiritus Sancti.

R. Amen.

Postea benedicens personam dicat.

Bene ✠ dicat te Conditor cœli et terræ, Deus omnipotens, qui eligere dignatus est ad beatissimæ Virginis Mariæ de Monte Carmeli societatem et confraternitatem: quam precamur, ut in hora obitus tui conterat caput serpentis, qui tibi est adversarius: et tandem tamquam *victor* palmam, et coronam sempiternæ hæreditatis *consequaris*: per Christum Dominum nostrum. *R. Amen.*

Deinde aspergatur aquâ benedictâ.

Deo

Omnipotenti

*Sit sempiterna laus, honor,
virtus, et gloria,
per infinita
secula se-
culorum.
Amen.*

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ERRATA.

Page 227, line 19, instead of, "It is *not* necessary," read, "*it is necessary.*"



